

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1824.

Divinity.

From the Imperial Magazine.

SPECIMEN OF BISHOP DUPPA'S PREACHING.

Angels Rejoicing for Sinners Repenting. Delivered in a Sermon by the Right Rev. Father in God BRIAN DUPPA, Bishop of Salisbury, in the year 1648.

(Concluded from page 367.)

It was a strange error in *Lactantius*, so learned a father, being deceived by the translation of the Septuagint, in the second of the sixth of *Genesis*, to think that *those sons of God, that fell in love with the daughters of men, because they were fair, were the angels*; for, besides other absurdities, were all the beauty of the heavens transferred into the face of a vicious sinful woman, certainly no angel could have joyed in her; and *St. Austine* gives the reason of it: for their joy extends no fur her (saith he) than the works of God; but *peccator non est inter opéra Dei*, a sinner is no work of God. Look in the first chapter of *Genesis*, you shall not find him in the whole catalogue of his creatures; as he is man, he is God's work, true; but as he is *sinful man*, he is his own work: see him in the pure robe of original righteousness, he is God's work; but look on him in the dressings of his own vanity, he is his own work, or if not his own, I am sure the devil's: no argument then of joy here, no ditty for such an anthem.

For do but consider with thyself, oh sinner, think of it seriously; the angels that were by, when God stampt his image on thee, when he wash'd thee in baptism as clean as the untouch'd snow,* when he married thee to his son Christ Jesus, made thee a temple of his Holy Spirit, how can they either *know* or *joy* in thee, when that image is rased out, that innocence polluted, that contract violated, that temple turn'd into a sink of filth, into a den of serpents?

* *Wash'd thee in baptism as clean as the untouch'd snow.*—This is giving an efficacy to water baptism hardly compatible with scripture authority, and which is abundantly contradicted by daily experience; baptized children evincing all the turpitude of their fallen nature.—Eds. M. MAGAZINE.

How will they look, think you, when God the Father *turns away his face*, God the Son cries out, *thou hast crucified him again; thou hast pierced him with thy oaths, spit on him with thy lust, wounded him with thy malice*, when God the Holy Ghost shall leave thee *either to a fluctuating unquiet, or (which is worse) to a seared, a stupified conscience?* Which of those spirits can then take joy in thee? shall not the ill angels rather give thee their *plaudite*?

Come, say those damned spirits, *let us see this creature that was made to fill up our seats in heaven; this creature that was the angels' joy, and his God's delight, see where he is fallen, how deep, how dangerously fallen, how still he lies in his foul sins, without any motion left, any sense of grace: Ecce (say they) factus est tanquam unus è nobis*, behold he is become like one of us.

But *Mentimini mali Dæmones*, (a devout father answers them) *ye were liars all from the beginning; so are ye now.* For though a sinner be fallen, though fallen into the depth of sin, he is not become like one of you; for you fell, *nullo tentant* without a tempter: damned are you therefore, *nullo reparante*, without a Saviour. But this fallen sinner you thus tread upon, *alterius malitiâ cecidit, alterius meritis resurget*, he fell by another's malice, and shall rise by another's merit. They were some of the black crew that helped to throw him down: the Son of God shall help him up again: for though sin hath been his poison, yet repentance may be his antidote; though his sins have made the devil sport, yet his repentance may breed his (God's) angels' joy. A sinner is no good prospect; but at the sight of a repentant sinner heaven opens all her windows: the text is warrant enough for such a doctrine, *for there is joy in heaven over one sinner that repenteth.*

Not for a sinner then, but for a repentant sinner; not for him that hardens himself in sin, but for the sensible, melting, bleeding sinner. But he that would draw repentance to the life, that would make such a resemblance of her, as the angels might delight in, let him look that he fit her with two faces, on the one side a mourning dejected countenance, looking sadly back on the sins she hath committed; on the other side a more cheerful lively aspect, looking forwards on new resolutions; for there is a beauty in both, in the sad as in the cheerful. God too, will look on both, or not at all.

As for the sadder look, though *Andreas Vega*, a Spanish writer, doted so much upon it, that he is censured by his own friend *Bellarmino* for maintaining that the sorrow of the heart for sin was of so high a value, that he that conceived that sorrow as he ought, needed no *formal explicit* purpose of amendment;—though I confess this melancholy friar went too far, yet let not any therefore deceive himself, or incline so far to the other side, as to think the way to heaven is strewed with roses, that he can leap

out of the state of sin into the favour of his God, without so much as a single tear or sigh. No, as it cost thy Saviour more to redeem thy soul, so it must cost thee more to apply that redemption to thee. Saint *Ambrose* therefore calls repentance *Laboriousum Baptismum*, a laborious, a painful baptism, a baptism in *Marah*, in the waters of bitterness: for we must as well *Flere commissa*, as *Flenda non committere*, as well deplore the ill we have done, as not do again the ill we have deplored.—It is true indeed what Saint *Bernard* saith, *non si te excories potes satisfacere*, should we weep ourselves blind, kneel ourselves cripples, should we flay the skin from this wretched body of ours, all could not satisfy for sin, but our joy is that Christ hath already done it; his blood hath fully satisfied for the whole world: yet withal, there lies a condition on every sinner *vel hic flere, vel in futuro*, a condition that cannot be avoided, either to mourn here, or in the world to come; either to endure now a sorrow that shall *have end*, or to endure then a sorrow that shall have none.

But mistake me not, I do not counsel you to a sullen, continued, unintermitted melancholy: but yet pardon me, if I would have you thoroughly sensible of your sins when you have done them; for without sorrow on the earth, I am confident there is no joy in heaven; there is no sinner that repenteth.

But St. *Austine* makes the question, which were more bound to God, he that should be preserved ever innocent, or he that were converted to be truly penitent? and he resolves it thus: *Innocens majora, hæmitens majis debet*, extensively the innocent ones, more intensively the penitent. Innocence, a jewel of higher price in the substance, but repentance of greater value in the workmanship; so much of greater value, that in the 7th verse of this chapter, it is proclaimed, *that there is more joy for one repentant sinner, than for ninety-nine that needed no repentance*.—But Saint *Paul* gives a reason for it, when he saith, *that where sin hath abounded, there grace hath much more abounded*. So that I dare say, that God looks neither on the heaven of heavens, nor on the purest seraphim, with such content, such joy, as on a heart well wrought, a heart either carved or cut, or inlaid with sorrows, where grief hath been as witty in punishing, as pleasure was before in sinning; a heart still under the hammer, and broken into a thousand pieces. O how busy is thy Saviour at such a sight; watching thy sighs, and numbering thy tears, gathering up the several pieces of thy broken heart, as if they were so many scattered diamonds! how gently he handles them, how curiously he re-unites them, like a rich watch took asunder to be made cleaner, and set together again. But doth any doubt, when his heart is thus broken, whether this care will be taken for it or no? is he loath to venture on so bitter a receipt without his physician's oath? Why, God will swear rather than thy soul shall waver:

for look in the 33d of *Ezekiel*, the 11th verse, *Vivo, inquit Dominus: As I live, (saith the Lord) I take no delight in the death of a sinner: Turn ye, turn ye from your evil ways, for why will ye die, ye house of Israel?* Could any thing be spoken more passionately? He protests, he exhorts, he expostulates; why then do we doubt? will he not save us when we repent, that hath threatened not to save us unless we repent? *Non patitur contriti cordis holocaustum repulsam.* St. *Cyprian* had learned so much of holy *David*, *A broken heart, O God, thou wilt not, (or, as some translations render it, thou shalt not) despise:* no, we have him safe in his own fetters, entangled to us in his own promises, if we repent, he *will*, he *must* forgive us, for he neither will nor can deceive us: let every one of us therefore make that confession as Saint *Austine* did, *O Domine si non sum dignus oculos, orando ad cælum levare, at sum dignus oculos plorando cæcare:* though I am not worthy, O God, to lift up my eyes in praying, yet I am sure I am worthy to wear out my eyes in weeping; though I can plead no innocence, yet I would fain plead repentance; that as my sins have caused the sorrows of thy Son, so my sorrows might cause the rejoicing of thy angels.

I would go on, but methinks I hear some troubled soul thus call to me,—You tell me heavenly things of this repentance, what power a religious sorrow hath, that the lizard doth not gaze more earnestly on him that sleeps, nor the dolphin on the mariner, than the angels do on a weeping sinner; nay, that God himself is pleased with such a sight; that he suffers all his anger to be washed away in such a shower: *Credo Domine*, I believe this, O my God, but wretch as I am, I cannot sorrow. He that should tell me, that all the joys of heaven were to be bought for one single tear, how could he comfort me that could not shed that tear? *when my eyes are dried up like the parched earth in summer, my very heart turned marble, what Moses shall I call to, to strike this rock for water?*—But stay, be not discouraged whoever thou art; the mother of *Peter Lombard*, it seems, was in as great a strait as this, when having transgressed her *vow of continency*, she told her confessor plainly, *that when she saw what a son she had brought forth, she could not repent, that she had sinned in having him:* a hard condition! but her confessor sadly answered her, *Dole saltem quod dolere non possis*, be sorry at least that thou canst not sorrow: and the like must I say to thee, O troubled sinner; if thou findest but so much impression made as to *grieve really*, that thou canst *not grieve*, know that thou art already come to a degree of that which thou grievest thou are not come to; know again, that it is the beginning of that thaw, which at last will dissolve thy very heart to water. Six times *Elias* his servant looked towards the sea, before he could see any thing; the seventh time he saw but a cloud no bigger than his hand, yet that cloud within a few hours covered the heaven with darkness, and the earth with rain:

just so may be thy case, when thou art praying to thy God as *Caleb's* daughter did unto her father, *Dedisti mihi terram aridam, da etiam irriguam*, thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water, some feeling at least, some sorrow for my sins. Though at six times bending of thy knees, God doth not grant it thee, though at the seventh there appear but one small drop swimming in thy eyes; yet be not discomfited, that drop may prove a shower, or if not suddenly, yet in the mean time the angels begin their joy in that; for, as the least piece of a broken glass may serve to reflect the face that is before it, so from that small drop, that spot of sorrow, there is a reflection made of thy repentance; and as there is a full joy for the total, the full conversion of a sinner, so there is a proportion, a measure of joy for one tear, nay for one desire of a tear of any *one sinner that repenteth*.

But stay, you must remember I told you *repentance* had two faces, not only a sad one that looked back, but a cheerful, that looks forward on new resolutions; for, as in diseases, it is not enough to purge, to sweat, to bleed, unless we keep a stricter diet after it: so neither are tears, or sighs, nor a broken heart sufficient, unless we forbear to commit again the sin we sorrowed for: for, however *Bellarmino* be pleased to censure *Luther* for overmagnifying that saying, *Pœnitentia optima, nova vita*, the best repentance is a new life; yet in the practice of it we shall all find, that though contrition may begin our peace with God, yet a new life must crown it; though tears may soften the wax for pardon, yet a resolute amendment must set to the seal. You therefore that have recovered out of the contagion of any particular bosom sin, let me beseech you, as ever you would have the angels joy for you, not to lean, or listen, or incline again to the opportunities, the occasions that have betrayed you; to cast off all inducements to sin, to hate even the garment that is spotted by the flesh; for who, having escaped the plague, would not burn the clothes he wore when he was infected? Be not like those planetary, unsteady penitents, who, having discharged their sin this day in the ears of their God, take it up again the next day in the arms of a sinner; as if God were bound to set no end to pardoning, because they are wilful to set no end of sinning: *Hocine pœnitere?* is this to repent? can the angels joy at this? no: as there are no rests, no stops, no pauses in their holy anthems; so they look too there should be no digressions, no breakings off, in thy repentance. If then any of thy former sins will needs knock unseasonably at the door of thy heart for entrance, answer them as the spouse in the *Canticles*: *I have put off my clothes, how should I put them on? I have washed my feet, how should I defile them? I have put off my sins, why should I resume them? I am reconciled to my God, why should I offend him?* O what triumphs does he cause above,

that thus answers his temptations here ! what shouts, what peals, what jubilees of joy, even *for one such sinner that repenteth.*

We are now come to the last particular, *For one sinner* : but what, for *one*? yes, even for *one* ; for could it be supposed, saith Saint *Austine*, that there were but *one* lost soul in the whole world, suppose it were only thine ; yet thy Saviour, thy Jesus, would have come into the world, he would have suffered all that he did suffer ; those scorns, those buffetings, that passion, and that death, for that one soul of thine. If God then would have died for a single sinner, may it not become the angels to joy for him, whom their God would die for ? Of the ten lepers whom Christ had cured, there was but one turned back to thank him, yet there was joy in heaven even for that one ; of the many she-sinners in *Jerusalem*, there was but one *Mary Magdalene* that washed her Saviour's feet with tears, yet there was joy in heaven even for that one. Should there want one string to a lute, the music would not be full ; or one link to a chain, the chain would be imperfect ; or one regenerate soul to the number of the elect, heaven would not be satisfied ; why then doth not every one of us strive to make up that number ? how long shall God expect for one sinner to make towards him ? when shall his holy angels spy so much as a promising cloud in thine eyes, that thy tears are coming to a settled resolution in thy heart that thy life is changed ? what shall I say more ? Let there be but one among you that shall reckon his conversion from this day ; God the Father shall bless the memory of this day for ever, for he shall gain a son : God the Son with his own blood shall give it a red letter in his calendar, for he shall gain a brother : God the Holy Ghost shall sanctify it, for he shall gain a temple : or if this be not loud enough all the glorious angels shall at this instant shout for joy, *even for that one sinner that repenteth.* Who then would not thus make holiday in heaven ? who would not feast the Trinity ? or who would not joy the angels ? begin therefore your repentance early. Begin it now, since this is the only way to fill up the number of those angels that expect you, when instead of having your sorrows the burden of their songs, you shall become the fellow-singers of their anthems. *Amen.*

Biography.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE friends of GEORGE ERWIN, will be gratified to have the following memoir of him inserted in the Magazine.

Huntingdon, Sept. 8, 1824.

H. SMITH.

GEORGE ERWIN was born August the 1st, 1794, of respectable parents, in the county of Tyrone, Aughnacloy, Ireland.

In the early part of his life, his father, ALEXANDER ERWIN, emigrated from Ireland to America, and settled, with his family, in Franklin county, Pennsylvania, where his son GEORGE, in the twenty-third year of his age, was made a happy subject of converting grace.

In the year 1818, being persuaded of his call to the ministry, he made application to the Baltimore Annual Conference, for admission into the travelling connexion, and was accordingly received, and appointed to Greenfield circuit. In 1819, his appointment was to East Wheeling circuit, where he laboured with considerable zeal, and some success, until autumn, when he took Ohio circuit for the purpose of restoring his health, which was much declined. On this circuit he laboured in the application of his mind to the great doctrines of the gospel, and in communicating to others what he learned out of the Holy Oracles, beyond his ability of body to bear, until near the close of the year. But his ardent soul had at last to yield to his emaciated body, which, from the fatigues, exposure and labours, of nearly two years itinerancy, and, perhaps also from a predisposition, was now wasting by a consumption, which finally terminated his life and labours. This affliction prevented his attending the Annual Conference to pass his examination as a candidate for admission into full connexion, and election to Deacons' Orders.

From the Conference of 1820, he received his last appointment which was to Aughwick circuit, where many of his family connexions resided, to labour as his health might permit.

In the spring of 1821, he took a journey to the south for his health,—visited some of his friends in Nashville, Alabama, &c.—and took a fever, which brought him so low that his life was despaired of. But contrary to all expectations, he so far recovered as to be able once more to return to his mother's, near Concord, Franklin county, Pa. where he remained until his dissolution.

After his return, he exercised in public twice or thrice. to the satisfaction of those who heard him, and still manifested considerable strength of mind. Indeed his soul was so fired with the spirit of the gospel, and the energy of the Christian Religion, that until his last, he expressed great pleasure in hearing that religion was reviving around him.

About two weeks before his departure, he was supposed to be in the agonies of death, and his friends were called around his bed to take their leave of him. It was a trying season indeed: for his adversary seemed to be making his last attack on him, to destroy his peace of mind. But the snare was soon broken, the clouds removed; and the bright Sun of Righteousness once more arose with "healing in his beams," and shed forth a glory upon his mind, which we believe he enjoyed, uninterruptedly, while

he continued among us: for he remained in continual raptures of joy, until he took his flight to dwell with the redeemed; exhorting all the unconverted around him, to "flee from the wrath to come," and be saved; while few, however hardened, remained unaffected; but left him, bewailing their condition, and declaring it impossible to "resist the power with which he spoke." He conversed but little with those who possessed religion, being more solicitous for the salvation of those who were out of the "ark of safety:" and as he had but little strength, perhaps he thought it would be most conducive to the glory of God, to spend it in entreating sinners to turn to Him.

At last, on the 14th of January, 1824, the time of his departure arrived, and, clasping his hands together, with a countenance bespeaking the triumph of his holy soul, he shouted, "Everlasting glory to God!" As these words dropped from his quivering lips, his spirit took its flight from a decayed tenement, to the indestructible mansion that is "built for the sons of God." And, while he sleeps in Jesus, he still lives in the memory and affections of many of the respectable inhabitants of Concord, and his numerous friends elsewhere; who, no doubt, are ready to join us in the language of Scripture, "Let" us "die the death of the righteous, and let" our "last end be like his!"

In all his ministerial labours, this faithful servant of God was so attentive and zealous, that even an adversary could not but say, that he had in view, the "recompence of the reward," the glory of God, the edification of the church, and the salvation of sinners: and, although his testimony to the truth was rejected by many, to their own condemnation, we doubt not that *some* will be his "crown of rejoicing in the day of the Lord Jesus;" while others will joyfully hail him as an instrument of strengthening their hands, and establishing them in the faith of the gospel.

A SHORT MEMOIR OF THE REV. SAMUEL BUSHNELL.

MR. BUSHNELL was born in the state of Massachusetts, Nov. 28, 1782. When he was thirteen years of age, he removed with his parents to Lexington, Greene county, in the state of New-York, where he continued to reside until he commenced his labours as an Itinerant Minister.

It is said that his mother, who was a pious woman, used to pray and converse with him on religious subjects; and that he was of sober, steady, moral habits, from his childhood; but we have no evidence that he was convinced of the necessity of experimental religion, until the sixteenth year of his age. About this time he went one evening several miles to hear a Methodist preacher. Under this sermon, which was the first he ever heard from a Methodist preacher, he was awakened to a sense of his lost con-

dition as a sinner; and he plainly saw that unless he was saved by the free grace and mercy of God, through the merits of Christ, he must perish everlastingly. He sought the Lord earnestly, for about a week: when one morning, he rose very early, went into the woods, and kneeled down by a brook, and poured out his soul in fervent prayer to God. While thus wrestling with God, he was enabled to cast himself by faith upon the merits of Christ, as his only and all-sufficient Saviour. Here God appeared to his deliverance, and turned his mourning into joy. He now felt that his sins were all forgiven him for Christ's sake; and that he was acknowledged as an adopted child of God. His heart was changed, and he was made a partaker of the love of God. When he rose up, the face of nature seemed to be changed around him; the sun, which was just making its appearance over the eastern horizon, seemed to him to shine with new beauty and glory, and he felt that *old things were passed away, and all things had become new.*

Soon, however, he began to experience the truth of this saying, "*if any man will live godly in Christ Jesus, he shall suffer persecution.*" His father, though a moral man, was a stranger to vital religion, and a violent opposer of the Methodists. He accordingly persecuted his son, and forbade his joining them; and even threatened to turn him from his house, on their account. But Samuel, knowing that the authority of God was paramount to that of an earthly father, and feeling it to be his duty to attach himself to the people who had been instrumental in his conversion to God, joined the church; and he so improved in the knowledge and love of God, and in the confidence of his brethren, that at nineteen years of age, he was appointed Leader of a class, in which office he continued until he began to travel. When in his twenty-third year, he was married to Miss MARY ROWLEY, of Hilsdale, New-York. She was at that time a professor of religion, and a member of the Baptist Church; but soon after became a member of the same church with her husband.

On his becoming the head of a family, he set up the worship of God in his house, expressing at the same time, a desire that it might always be continued: which has accordingly been done ever since, whether he was present or absent.

Soon after his marriage, he was licensed to exhort, and he continued to exercise his gift as an exhorter until about three years thereafter, when he was licensed to preach. From this time he was variously and greatly exercised about travelling and preaching the gospel; but he was strongly opposed by his wife, and his other relatives. Such however were his convictions of this duty, that, on a certain time, he came from his labour in the field, into the house, fell down as in a swoon, and lay for some time; and when he revived, he said to his wife; "do not oppose me—let me go and preach the gospel, for this is the work to which God has

called me." From this time his wife gave up her opposition, and about four weeks afterwards, a vacancy occurring on the District in which he lived, his Presiding Elder, REV. H. STEAD, placed him on Schenectady Circuit. This was in August of 1809, and just fifteen years before he was called to his reward.

The next spring, at the Conference held in Pittsfield, Massachusetts, May 20, 1810, he was received on trial in the New-York Conference; and was appointed to New-Windsor Circuit. In 1811 he travelled Suffolk Circuit, Long Island; 1812 he was ordained Deacon, and re-appointed to Suffolk. Here our acquaintance commenced, and I was soon convinced as were others of my brethren in the ministry, that his mind was far superior to what it was esteemed to be, by those who judged from first appearances.

In 1813 he travelled Jamaica Circuit: 1814 he was ordained Elder and appointed to Courtlandt: 1815 to New-Rochelle: 1816 and 1817, he travelled Redding in Connecticut: 1818 Stratford: 1819 and 1820 New-Rochelle again: 1821 and 1822 Croton. In both these last circuits I was personally acquainted with his labours, and knew that the longer he continued, the more he rose in the estimation of the people, because he proved himself to be an able, and faithful minister of Jesus Christ. In 1823 he was appointed to the city of New-York, where he was enabled to labour through the year, with some interruptions, through bodily afflictions, and at the Conference of the present year, he was re-appointed to this city.

During the sitting of the Conference he was attacked by his last illness; in consequence of which, he was absent from the Conference after the second day of its session. For some time it was hoped that his disease would not prove fatal; but it continued to prey upon him, gradually prostrating both his body and mind, until at length all hope of his recovery was given up. From the nature of his disease, it could not be expected that he would say much, concerning himself or his future prospects; but he was patient and resigned to the will of God; and as much as the feeble state of his body and mind would admit, he conversed with his family, entreating them not to grieve for him, and exhorting them to be faithful to God.

During his illness, I visited him often, but at first I had no expectation of his death. I sometimes found him indisposed, through his affliction, to enter into conversation with me; but I generally inquired concerning the state of his mind; and except when he was unable through affliction to determine, he always professed to be at peace with God, and free from all fear respecting his future state. On Monday morning, August 23, I found him struggling with death. I then asked him, whether his confidence in God remained unshaken? he answered in the affirmative, by nodding

his head, and, in the same manner, he professed to have peace within. On the evening of the same day, I found him in the same state of mind, though death had made still greater ravages in his body. On Tuesday 24, I found him exerting the remaining energies of his nature, in the struggle with the fell devourer. His strength appeared much greater than before. When I spoke to him, he requested me to pray. After I left him he spoke of his death, and assured those who were with him, that he would soon be gone. He spoke and acted, like one who knew in whom he had believed, and that death was disarmed of its terrors. Finally his strength being exhausted he silently fell asleep, as we have every reason to believe, in the arms of his Redeemer, on Tuesday evening, August 24, 1824, a little before 8 o'clock. He has left a widow and six children to lament their loss.

In giving a sketch of his character, I shall confine myself to what I believe to be strictly true; though after all, I may be blamed by some for saying too much; and by others for saying too little. To these last, it may be sufficient to say, I do not pretend to draw his character at full length, but merely to sketch out its general outlines; and to the first, I have no fears of being charged with exaggeration, by those who were intimately acquainted with him.

1. As a man he possessed a good understanding. It cannot indeed be said that he had a sprightly genius, or lively imagination; his mind was cool and deliberate; and he was capable of investigating subjects by a slow and sure progress, in such manner as proved that his intellectual powers only needed time to exert themselves in order to shew their strength; nor was he merely capable of such investigations as lie open to the view of every man. His mind was deep as well as solid. Thoughtful and contemplative, he generally reflected and examined before he spoke: and when he uttered himself, though his voice was feeble, and his speech slow, his words were with wisdom, and evinced that he was acquainted with his subject. He was of a uniform temperament, not easily elated; and though naturally inclined to depression of spirits, he was not easily discouraged, or prevented from pursuing a course in which he had engaged; but in several instances, he persevered under such unpropitious circumstances, as would have discouraged many who are thought to possess much greater courage and resolution. He was a strict economist, making the best use of what he had, and thereby was enabled to support a large family decently and respectably, whilst engaged in the work of the ministry, on those circuits which, in some instances, afforded a very slender support. In close connection with this, we may mention his family government. It is said, that he was never in an ill humour; but in his own family, as well as among strangers, his meekness always characterized him. Hence he

governed with an even hand. Though strict, he was not severe. The morals of his children were strictly guarded, and the fear of the Lord was carefully impressed upon them. They were kept from the contaminating influence of wicked companions; and required to pay a regular attention to the duties of divine worship, whether in his own family or in public. To sum up all in one sentence, he was a good husband, and a good father.

2. As a christian, his faith was founded on the word of God. He entertained a high respect and veneration for the holy scriptures, and acknowledged that he owed all the good that was in him, to the grace of God in Christ Jesus. He sought to have his nature conformed to the divine nature, by the continued operations of the Holy Spirit. He respected all the ordinances of God, and was constant in an observance of them,—he was strictly watchful over his own life; his tempers, words and actions, were submitted to the strictest scrutiny; hence his conscience was tender, and allowed him in no deviations from the strict rules of Christianity, even in what are called little things. His sense of moral obligation was very acute; in consequence of which, he was considered by some to be too rigid in enforcing the claims of conscience, and the rules of morality in the affairs of common life; but admitting that this is partly true, it goes to prove his high sense of moral obligation and his tenderness of conscience.

3. In the last place we shall consider him as a minister of the gospel. His talents as a preacher may be gathered from what we have already said. He was not an eloquent orator, but he was a sound divine. He had studied the doctrines of Christianity, felt their importance, and taught accordingly. The doctrine of the Trinity—the impartial benevolence of God—the depravity of human nature—the atonement by Jesus Christ—His divinity—justification by faith—holiness of heart and life—the importance of a strict attention to the duties of religion—of self-denial—of strict justice between man and man—of the observance of the Christian Sabbath—of purity of intention in all things—of humility—a general judgment—the resurrection of the dead, and future rewards and punishments; these were the topics on which he dwelt in the pulpit, as well as in his more private instructions.

He watched over the souls committed to his care, as one who must give an account. He was ever ready to tell them what he discovered wrong in them; he particularly endeavoured to guard them against evil speaking, by checking it whenever he heard it, even in company at the time it was uttered. He was very strict, though mild and regular, in the exercise of the discipline of the church: in this he did much good on those circuits where he was placed in charge. This I can confidently assert from my own knowledge of his administration on New-Rochelle and Croton circuits, where he was very useful, and not only raised

the character of his circuits, by his strict and judicious administration, but also, his own character as a Christian Minister.—Much of that great and lasting revival of the work of God, which has taken place on New-Rochelle circuit, is to be traced to his instrumentality, as those who were acquainted with his labours on that circuit can bear witness.

But he is gone to his reward. May we emulate his virtues, and prepare to meet him, where the wicked cease from troubling and the weary are at rest.

P. P. SANDFORD.

New-York, Oct. 1, 1824.

Scripture Illustrated.

Extracted from one of the Sermons of the REV. JOHN NEWTON.

REMARKS ON MATT. XI. 25.

“At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes.” Matt. xi. 25.

“There is something observable in this passage, which will be of continual use and application, so long as the Gospel shall be preached. For as it was then, so is it now; the things that are hid from the wise and prudent, are revealed unto babes.

“By the things which it pleased God should be hid from the wise, and revealed to babes, we may understand,

“1. In general, the things pertaining to salvation. That most men are ignorant of them, and careless about them, is too plain; they act as though they were to give no account; they live as though they were to live for ever. The way of truth is hid from their eyes, and the fear of God has no place in their hearts.

“2. More particularly, those doctrines which are, in an especial sense, peculiar to the Gospel, seem here to be intended; such as, *The Divinity of Christ—Divine * Grace—the New-Birth, the Nature of the Life of Faith.* These things are hid from the wise and prudent. This leads me further to inquire,

“In what sense are they hid?

“1. They are not hid as if it were on purpose that those who sincerely seek them should be disappointed in their search.

“Far be it from us to think so hardly of the Lord. We have express promises to the contrary, that all who earnestly seek shall

* Mr. Newton says, *distinguishing grace*, an expression which we think unscriptural, and very liable to be misunderstood. The apostle says, “The grace of God which bringeth salvation, *η χαρις τε θεου, η σωτηριος*, literally, *The grace of God, the saving grace*, hath appeared, *επιφανη* hath been manifested to all men, teaching us, &c. Tit. ii. 11, 12.

find. Fear not, you that sincerely desire an experimental and practical knowledge of the truths of God, and are willing to be taught in his appointed way. Though many things appear difficult to you at present, the Lord will gradually increase your light and crown your endeavours with success.

" 2. But from some persons they are hid, even from the wise and prudent.—Suffer me to offer a familiar illustration of the Lord's wisdom and justice in this procedure.

" Let me suppose a person to have a curious cabinet, which is opened at his pleasure, and not exposed to common view : he invites all to come to see it, and offers to show it to any one who asks him. It is hid, because he keeps the key ; but none can complain, because he is ready to open it whenever he is desired. Some, perhaps, disdain the offer, and say, Why is it locked at all ? Some think it not worth seeing, or amuse themselves with guessing at its contents. But those who are simply desirous for themselves, leave others disputing, go according to appointment, and are gratified. These have reason to be thankful for the favour, and the others have no just cause to find fault.

Thus the riches of divine grace may be compared to a richly furnished cabinet ; to which Christ is the door. The word of God likewise is a cabinet generally locked up, but the key of prayer will open it. The Lord invites all, but he keeps the dispensation in his own hand.

They cannot see these things except he shows them, but then he refuses none that sincerely ask him. The wise men of the world can go no farther than the outside of this cabinet ; they may amuse themselves, and surprise others, with their ingenious guesses at what is within, but a babe that has seen it opened, can give us more satisfaction without studying or guessing at all.

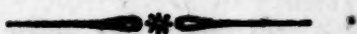
If men will presume to aim at the knowledge of God, *without the knowledge of Christ* who is the way, and the door ; if they have such a high opinion of their own wisdom and penetration, as to suppose they can understand the Scriptures *without the assistance of his Spirit* ; or if their worldly wisdom teaches them, that these things are not worth their inquiry ; what wonder is it that they should continue to be hid from their eyes ?

They will one day be stript of all their false pleas, and condemned out of their own mouths.

3. The expression, *Thou hast hid*, may, perhaps, farther imply, that those *who seek occasion* to cavil, shall meet with something to confirm their prejudices. When people examine the doctrines or profession of the Gospel, not with a candid desire to learn, imitate, and practise, but in order to find some plausible ground for misrepresentation, they frequently have their wish. The wisdom of God has appointed, that difficulties, offences, objections, and stumbling-blocks should attend to exercise and manifest the spirits

of these wise ones. We do not plead for mistakes and errors of any sort, for weakness in judgment, or inconsistency in practice. But as these things are inseparable from the present state of human nature, they necessarily increase and strengthen the prepossession of scorn against the truth, and are so far a mean of hiding it from their eyes.

Yet here again *the fault is wholly in themselves*; for they seek and desire such occasions of stumbling, and would be disappointed and grieved, if they could not meet with them. But those who are babes in their own eyes, humble, sincere, and teachable, are brought safe through by a simple, dependant spirit, and are made wiser every day, by their observation of what passes around them."



The Attributes of God Displayed.



From the London Methodist Magazine.

CURE OF EPILEPSY.

To the Editor.

MANY years ago a fact came to my knowledge, which I have intended preserving by sending an account of it to your Magazine, but do not recollect that I have yet sent it. You will pardon if what I now write be a repetition.

About thirty years ago, MR. FLOYD, who had been educated in the medical and surgical line, and was then an Itinerant Preacher, was stationed in Bristol. Breakfasting one morning at Miss Chapman's, he related to us the following story of a pious young man in the North of Ireland, which happened whilst MR. FLOYD was in those parts. The young man was afflicted with epileptic fits, and found no relief from the means used. One night he dreamt that a person bade him go to a bridge, about a mile from his dwelling, gather some herbs which he would find growing at the side, pound them, and take a table-spoonful of the juice fasting for nine or ten mornings, and it would remove his fits. This dream was repeated more than once, and made such an impression on his mind, that he believed it to be sent of God. Therefore, he arose and went, found the herbs, used them as he was directed, and was cured. The herb was that which we call *Pellitory of the Wall*, and grows abundantly in dry places in and near old walls. MR. FLOYD added, that he had mentioned this to a friend at Bristol whose daughter was afflicted with violent fits, of an hysteric kind, and she had been benefitted by the use of the herb. At that time I had, in part, the care of a young person who had epi-

The colonists arrived on the coast, a short time before the commencement of the rainy season ; they were not accompanied by a physician, or any other person sufficiently qualified by education to select a healthy situation.—They were allured by a designing native, as well as by the British at Sierra Leone, who were unreasonably jealous, into the very unhealthiest part of the coast. They located themselves for a time, on the island of Sherbro, a low sunken place, surrounded by mangroves—unfanned by the breezes of the Ocean and nearly covered with water. They were without houses sufficient to defend them from the rain, and the water they used for culinary purposes was constantly issuing through the mud and mangrove roots. Under such circumstances, what else could have been expected, but the scenes which did actually occur ? All the white Agents and twenty two of the coloured people died in a few days.

On a second expedition, the Oswego sailed also at an unfavourable season of the year, and arrived two weeks after the rains had commenced—The emigrants were without houses to cover them—without suitable food for the sick ;—and destitute of such medicines as were necessary to the successful treatment of their disease. Being myself the only physician, and arriving there in *this unfavourable season of the year* ; and with the disadvantages above mentioned—oppressed and borne down with a weight of care and anxiety, I was soon taken ill, and the sick among the emigrants were left without medical aid. Under these circumstances, twelve died in six months, making thirty-four deaths out of these two expeditions containing one-hundred and forty people.

There have since gone four expeditions containing in all more than three hundred : and yet, but five children and four adults have died. These emigrants went out at a proper season to the fine, healthy situation where the colony is now located.

Now who can see in these circumstances any thing to damp the ardour of benevolence in prosecuting this great enterprize ?—an enterprize, which, if promptly carried into effect, is calculated to preserve the political institutions of our country from that shock which must otherwise soon shake them to their centre—an enterprize too, which is calculated to introduce civilization and the Gospel, to one hundred and fifty millions of perishing heathens in Africa.

Such is the character of the human mind, that passions and prejudices are perpetually liable to mislead the judgment. We see the African in this country to be every way a degraded being ; and we have hence imagined a similar state of barrenness to exist even in the soil of that country which has nourished him. But I will give a few examples of the productiveness of that soil. When I arrived in Africa, I found the colonists occupying a plantation, within two miles of Freetown, in the British settlement. It consisted of five hundred acres, regularly laid out into sections, formed

by walks of from fifteen to twenty feet in width, bordered with Lime, Lemon, and Orange trees, interspersed with Pine-apples, Bananas, and Plantains, and with the beautiful Tamarind and Locust trees. The whole plantation, which had formerly been devoted to the cultivation of Arrow Root, had been neglected by our people and suffered that season, to grow up to grass, which springs spontaneously like the crab grass of America, in the fall of the year. The grass which had sprung up in this plantation, was of a species called Guinea Grass, and it presented a beautiful verdant growth from three to twelve feet high over the whole five hundred acres.

Think what must have been my impressions, on viewing this beautiful prospect, with a mind previously stored with the common place ideas of the barrenness of Africa. Those who are acquainted with the value of that grass for pasture, may form some idea of the capability of the country for grazing. The Banana grows there, in the greatest perfection, and is a very good substitute for bread. HUMBOLDT says, that the same quantity of land which will raise wheat sufficient to make bread for *two persons*, will raise Bananas sufficient to sustain *fifty persons*; and I believe his statement to be correct. This vegetable produces fruit in perfection all the year round; and the labour which is necessary for its production, after the root is put into the ground, is only to throw a little litter round its roots, and after the fruit is gathered, to cut down the succulent stalk, which is done at one stroke with a stalk knife. Each stalk will produce from twenty to fifty pounds of bread. Two hours labour is sufficient to produce bread enough for a family of eight or ten persons, for one year. Hogs are easily raised: they readily thrive when kept up, though if suffered to run at large, many of them get poisoned and die. Goats are produced in great plenty, and may be purchased of the natives, for from three to four pounds of tobacco, which is worth here, from twelve to sixteen cents. A cow may be purchased for, from eighteen to thirty pounds of tobacco, the prime cost of which is, from seventy-two cents, to one dollar and twenty cents. Rice may be purchased in any quantity for twelve cents a hundred weight. It is now cultivated with an iron instrument, about two and a half inches wide, by three inches long, having a handle eighteen inches in length. How much less would be the cost of this article, if cultivated with a plough? It can be produced in the greatest abundance, and at as cheap a rate, as oats can in America. Sugar Cane abounds in Africa, and labourers may be obtained to cultivate it, to any amount, from one man to ten millions of men, for twenty-four cents per month each, and fed, only with one quart of Rice per day, which now costs but one fourth of a cent.

The Coloured people of this country, can be sent to the land of their fathers, for less money than they can be sent to Hayti, or

leptic fits, and I immediately tried the remedy, which was happily successful; nor did the fits return. If you think, Sir, this account worth preserving, and that it is not already known, you may depend on its authenticity, as far as I have related it.

I am, Sir,

Respectfully and gratefully your's,
E. M. B.

Montpelier-Row, Blackheath, Oct. 15, 1808.

THE INNOCENT ACQUITTED.

Dear Sir,

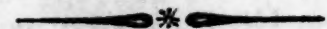
THE following remarkable interposition of Divine Providence, is recorded in *The History of Dr. Poole's Travels through France and Holland, in the year 1741*. I send it for insertion in your *Magazine*, if you think it worthy a place therein.

Jersey, Dec. 2. 1808.

W. T.

It happened some time since, that a person was accused of a capital crime, which being sworn to by two witnesses, he was condemned and ordered for execution. After this, one of the Judges found an unusual uneasiness in his mind, which was perceived by his wife when he came to dinner; upon which she asked him what troubled him; he, at first, endeavoured to pass it off, and wave the answer, especially as they had company with them at table. But his uneasiness, still increasing, more visibly appeared in his countenance, notwithstanding his endeavours to conceal it. Upon which, his wife put the same question to him again, and earnestly desired him to signify what was the cause of his concern. He then told her that though his mind was troubled, yet he could not account for it; but that they had ordered a man for execution in the afternoon, which gave him much uneasiness, and yet he could not tell why. Upon which he was asked what evidence they had against the man whereby to condemn him. He answered that there were two witnesses that swore to the fact against him, that they saw him commit it at such an hour of the night by moon-light. His wife, after a little reflection, replied that she apprehended he was not troubled without some reason, for if she was not much mistaken, there was no moon-light that night; and if so, said she, then you have condemned a man to death without cause. They immediately had recourse to the Almanack, when it was accordingly found, that there was no moon-light that night. The gentleman hastened with all speed to stop the execution, by calling together the Bench of Judges, and informing them that they had condemned an innocent man to death by false witnesses. The Judges being satisfied of this, discharged the poor man, and apprehending his two accusers, ordered them for execution in his stead.

Thus was the innocent saved by the interposition of Divine Providence, whilst his enemies were brought to suffer the punishment designed for him. *Ib.*



Miscellaneous.



From the Western Recorder.

AMERICAN COLONIZATION SOCIETY.

FELLOW CITIZENS:—

HE who now addresses you, has been for three years past, the Agent of the Colonization Society on the Western Coast of Africa. A great part of that time, he has resided on the coast; and he is intimately acquainted with all the concerns of the Colony of Free Blacks which is planted there. Many important facts, relative to that interesting country, have come to his knowledge, and he takes this method of communicating some of them to you.

The American Colonization Society, has suffered much from misrepresentation. Its concerns have been understood by few; and the vast capabilities and resources of the Continent of Africa, are fully known, and appreciated by none.

We see her sable sons torn from their native country, degraded and depressed; without capacity, or without opportunity to call it forth; and we are ready to conclude, that stupidity is an inherent quality with them. With their degraded condition, we naturally associate every thing which in any way relates to them—even their country is believed, by most people, to be as barren as their mental faculties are; and to finish out the picture, some have filled the air in Africa, with pestilence, with the hissing of serpents, the growling of panthers, and the roaring of Lions; and death has been represented as standing with his poisoned arrows, ready to transfix the vitals of him, who shall audaciously presume to make footsteps on his ancient domain.

Such is the deep impression which this picture of the imagination has wrought on many, that it is said, that even *some* of our wicked and hardy *Tars* “commence reading the Bible as soon as they receive orders from the Department, to repair to the Coast of Africa.”

The unfortunate result of the first expedition of colonists which sailed for Africa, was such, and it has made such a deep impression upon the public feeling, that little attention has since been paid to any accounts from that country which were not calculated to corroborate early impressions; but, when the nature of those disasters come to be *duly considered*, it will be seen that the misfortunes resulted entirely from *local causes*, and that they are not at all chargeable to the *general climate of Africa*.

The colonists arrived on the coast, a short time before the commencement of the rainy season ; they were not accompanied by a physician, or any other person sufficiently qualified by education to select a healthy situation.—They were allured by a designing native, as well as by the British at Sierra Leone, who were unreasonably jealous, into the very unhealthiest part of the coast. They located themselves for a time, on the island of Sherbro, a low sunken place, surrounded by mangroves—unfanned by the breezes of the Ocean and nearly covered with water. They were without houses sufficient to defend them from the rain, and the water they used for culinary purposes was constantly issuing through the mud and mangrove roots. Under such circumstances, what else could have been expected, but the scenes which did actually occur ? All the white Agents and twenty two of the coloured people died in a few days.

On a second expedition, the Oswego sailed also at an unfavourable season of the year, and arrived two weeks after the rains had commenced—The emigrants were without houses to cover them—without suitable food for the sick ;—and destitute of such medicines as were necessary to the successful treatment of their disease. Being myself the only physician, and arriving there in *this unfavourable season of the year* ; and with the disadvantages above mentioned—oppressed and borne down with a weight of care and anxiety, I was soon taken ill, and the sick among the emigrants were left without medical aid. Under these circumstances, twelve died in six months, making thirty-four deaths out of these two expeditions containing one-hundred and forty people.

There have since gone four expeditions containing in all more than three hundred : and yet, but five children and four adults have died. These emigrants went out at a proper season to the fine, healthy situation where the colony is now located.

Now who can see in these circumstances any thing to damp the ardour of benevolence in prosecuting this great enterprize ?—an enterprize, which, if promptly carried into effect, is calculated to preserve the political institutions of our country from that shock which must otherwise soon shake them to their centre—an enterprize too, which is calculated to introduce civilization and the Gospel, to one hundred and fifty millions of perishing heathens in Africa.

Such is the character of the human mind, that passions and prejudices are perpetually liable to mislead the judgment. We see the African in this country to be every way a degraded being ; and we have hence imagined a similar state of barrenness to exist even in the soil of that country which has nourished him. But I will give a few examples of the productiveness of that soil. When I arrived in Africa, I found the colonists occupying a plantation, within two miles of Freetown, in the British settlement. It consisted of five hundred acres, regularly laid out into sections, formed

by walks of from fifteen to twenty feet in width, bordered with Lime, Lemon, and Orange trees, interspersed with Pine-apples, Bananas, and Plantains, and with the beautiful Tamarind and Locust trees. The whole plantation, which had formerly been devoted to the cultivation of Arrow Root, had been neglected by our people and suffered that season, to grow up to grass, which springs spontaneously like the crab grass of America, in the fall of the year. The grass which had sprung up in this plantation, was of a species called Guinea Grass, and it presented a beautiful verdant growth from three to twelve feet high over the whole five hundred acres.

Think what must have been my impressions, on viewing this beautiful prospect, with a mind previously stored with the common place ideas of the barrenness of Africa. Those who are acquainted with the value of that grass for pasture, may form some idea of the capability of the country for grazing. The Banana grows there, in the greatest perfection, and is a very good substitute for bread. HUMBOLDT says, that the same quantity of land which will raise wheat sufficient to make bread for *two persons*, will raise Bananas sufficient to sustain *fifty persons*; and I believe his statement to be correct. This vegetable produces fruit in perfection all the year round; and the labour which is necessary for its production, after the root is put into the ground, is only to throw a little litter round its roots, and after the fruit is gathered, to cut down the succulent stalk, which is done at one stroke with a stalk knife. Each stalk will produce from twenty to fifty pounds of bread. Two hours labour is sufficient to produce bread enough for a family of eight or ten persons, for one year. Hogs are easily raised: they readily thrive when kept up, though if suffered to run at large, many of them get poisoned and die. Goats are produced in great plenty, and may be purchased of the natives, for from three to four pounds of tobacco, which is worth here, from twelve to sixteen cents. A cow may be purchased for, from eighteen to thirty pounds of tobacco, the prime cost of which is, from seventy-two cents, to one dollar and twenty cents. Rice may be purchased in any quantity for twelve cents a hundred weight. It is now cultivated with an iron instrument, about two and a half inches wide, by three inches long, having a handle eighteen inches in length. How much less would be the cost of this article, if cultivated with a plough? It can be produced in the greatest abundance, and at as cheap a rate, as oats can in America. Sugar Cane abounds in Africa, and labourers may be obtained to cultivate it, to any amount, from one man to ten millions of men, for twenty-four cents per month each, and fed, only with one quart of Rice per day, which now costs but one fourth of a cent.

The Coloured people of this country, can be sent to the land of their fathers, for less money than they can be sent to Hayti, or

over the Mississippi. Those who accompanied me in the *Oswego*, a small vessel without a return cargo, cost forty-four dollars and thirty-five cents each. If a large ship were to be put in the trade, it would reduce the rate of passage one third; and the last load of one-hundred and five persons were sent for twenty-six dollars per head. If the trade of the country would admit of a return cargo, which will soon be the case, this would reduce the passage to about fifteen dollars per head. Fifteen pounds of Ivory are here worth fifteen dollars; forty-five pounds of Tobacco, would purchase that Ivory in Africa: and the prime cost of the tobacco in this country, will be One Dollar and eighty cents.

New facilities are daily offering to the scheme of getting rid of our Coloured people, much to their own advantage, as well as to ours. Hayti, is already offering an asylum for many; and there can be little doubt, but other Islands in the West Indies, if the present blind policy of the planters should be continued, will soon be in the possession of free blacks, and ready to receive emigrants from this country—We may look forward to the time, when every vessel leaving our ports for those Islands, will be laden with emigrants; while the Colony in Africa, will have carried the arts of agriculture and civilization into the extensive and fertile region which surrounds them; and when the natives shall have seen that the labour of any men for one year, will be worth more than the sum they are now sold for on the coast, this will either prevent their being offered for sale, or raise the price of slaves, so as nearly to amount to an interdiction of the trade; while at the same time, it will lessen the demand for them here;—and thus, by degrees, the slave trade will finally cease.

The Colonization Society, solicit your attention to this important subject. They have purchased a tract of land on the coast of Africa, and planted a Colony—which is now thriving and nearly able to support itself. There is land in that country, rich and fertile, sufficient to support one fourth of the whole human family, now lying uncultivated and untrodden by human foot. The Society intend presenting a memorial before the next Congress, praying that body to take up the business, and afford such means as shall be sufficient for carrying it into operation, and relieve our country from the class of free coloured people.

It is their intention to send out an expedition this fall, with some additional emigrants, accompanied if possible with Agents, Physicians and Missionaries; and for this, they crave your assistance and co-operation.

E. AYERS.

RARE CONSTANCY.

In Everard's Letters, published in Italian in 1778, he gives the following interesting account of an adventure which he met with in the quicksilver mines of Idria

"AFTER passing," he says, "through several parts of the Alps, and having visited Germany, I thought I could not well return home without visiting the quicksilver mines at Idria, and seeing those dreadful subterranean caverns, where thousands are condemned to reside, shut out from all hopes of ever seeing the cheerful light of the sun, and obliged to toil out a miserable life under the whips of imperious task masters.

"Such wretches as the inmates of this place my eyes never yet beheld. The blackness of their visages only serves to cover a horrid paleness, caused by the noxious qualities of the mineral they are employed in procuring. As they in general consist of malefactors condemned for life to this task, they are fed at the public expense; but they seldom consume much provisions, as they lose their appetites in a short time, and commonly in about two years expire from a total contraction of all the joints in the body.

"In this horrid mansion I walked after my guide for some time, pondering on the strange tyranny and avarice of mankind, when I was startled by a voice behind me, calling me by my name, and inquiring after my health with the most cordial affection. I turned, and saw a creature all black and hideous, who approached me, and with a most piteous accent exclaimed 'Ah! Mr. EVERARD, don't you know me?' Gracious Heavens! what was my surprise when, through the veil of his wretchedness, I discovered the features of my old and dear friend, Count ALBERTI. You must remember him one of the gayest, most agreeable persons at the courts of Vienna; at once the paragon of the men, and the favourite of the fair sex. I have often heard you repeat his name as one of the few that did honour to the present age: as possessed of generosity and pity in the highest degree; as one who made no other use of fortune, but to alleviate the distresses of his fellow creatures. Immediately on recognizing him, I flew to him with affection; and after a tear of condolence, asked him how he came there? To this he replied, that having fought a duel with a general of the Austrian Infantry, against the emperor's command, and having left him for dead, he was obliged to fly into one of the forests of Istra, where he was first taken prisoner, and afterward sheltered by some banditti, who had long infested that quarter. With these he had lived for nine months, till by a close investiture of the place in which they were concealed, and a very obstinate resistance, in which the greater part of them were killed, he was taken and carried to Vienna, in order to be broke alive upon the wheel. On arriving at the capital, however, he was soon re-

cognized, and through the intercession of friends, his punishment of the rack was changed into that of perpetual imprisonment and labour in the mines of Idria.

“As ALBERTI was giving me this account, a young woman came up to him, who I at once saw to be born for better fortune. The dreadful situation of the place was not able to destroy her beauty: and even in this scene of wretchedness, she seemed to have charms to grace the most brilliant assembly. This lady was in fact daughter to one of the first families in Germany; and having tried every means to procure her lover's pardon without effect, was at last resolved to share his miseries, as she could not relieve them. With him she accordingly descended into these mansions, whence few of the living return; and with him she is contented to live; with him to toil; forgetting the gayeties of life, despising the splendours of opulence, and contented with the consciousness of her own constancy.”

Such constancy could not go unrewarded. In a letter written nine days after, Mr. EVERARD relates that he was, “the spectator of the most affecting scene he had ever yet beheld. A person came post from Vienna, to the little village near the mouth of the greater shaft. He was soon after followed by a second, and by a third. Their first inquiry was after the unfortunate count, and I happening to overhear it, gave the best information I could. Two of these were the brother and cousin of the lady; the third was an intimate friend and fellow soldier of the count; they came with his pardon, which had been procured by the general with whom the duel had been fought, who was perfectly recovered from his wounds. I led them with all the expedition of joy down to his dreary abode; presented to him his friends, and informed him of the happy change in his circumstances. It would be impossible to describe the joy that brightened upon his grief worn countenance; nor was the young lady's emotion less vivid at seeing her friends, and hearing of her husband's freedom. Some hours were employed in mending the appearance of this faithful couple: nor could I without a tear, behold him taking leave of the former wretched companions of his toil. We soon emerged from the mine, and ALBERTI and his wife once more revisited the light of the sun.

“The empress has again taken him into favour, his fortune and rank are restored; and he, with his fair partner, now have the pleasing satisfaction of enjoying happiness with double relish, as they once knew what it was to be miserable.”

ON ENVY.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?
Prov. xxvii. 4.

Of all the malignant passions in the depraved heart of degenerate man, envy, is, perhaps, the most common, and the most per-

icious in its effects. The Latin term *Invidia*, is supposed to be derived from two words which imply *looking much* upon another, because the envious are apt to gaze with eagerness upon the object envied.

It is not generally directed against those who are greatly superior, or inferior. The first are beyond its reach; and if objects of general applause, the envious person, to save his own credit, will join in the general gust of praise, willing they should enjoy their felicity undisturbed. The latter, possessing nothing to excite jealousy, are passed over with silent contempt. But envy fixes upon those who are nearly equal, of the same occupation, rivals in office, employment, wealth or learning, station or talents. Here it spends all its fury. Singling out the rival object, the eye of envy looks at him with all the malignity of an infuriated tyger. If he have any blemishes, or foibles, the tongue of envy becomes as a magnifying glass, presenting them to the public eye in the shape of crimes which ought not to be borne with. If he possess apparent excellencies, they are converted into deceitful and affected efforts to impose upon mankind. If applauded for his deeds of valour or benevolence, it is only the praise of an ignorant populace, which will shortly subside. If successful in his enterprizes it is effected by intrigue. But if the object of envy is so upright in his conduct, and his character so well established, that no fault can be found in his exterior deportment, it is then hinted that his *motives* are impure. Thus assuming the divine attribute of *Omniscience*, and presuming to judge of the secrets of the heart, the envious person has arrived at the acme of pride, arrogating to himself the province of deciding upon the motives of the human heart. From his conversation, you would think all are fools and knaves, but himself. An envious man takes up a book, the production of some rival competitor, passes over all the arguments be they never so good, eagerly looks in every page, till at length he finds the object of his pursuit. A trivial error, perhaps of the press, or some inoffensive mistake of the transcriber, amply rewards his labour. He has found some defect to feast his envy. 'What a pity!' says he. 'I should be ashamed to appear before the public eye with such defects. But the vanity of the Author will be sufficiently chastized. He only wanted to purchase celebrity by making a book. But these defects, poor man, will, I hope, effectually mortify his pride, and cure his ambition.' Thus, while the ancients are applauded for their wisdom and goodness, the moderns, poor things, and especially his cotemporaries, are all condemned for their folly—all except himself. This exception is necessary, for the credit of the age in which he lives.

Did you hear that sermon? What an admirable preacher! How graceful his gestures! His sentiments, how sound! What perspicuous illustrations of the economy of man's salvation. What sublime strokes, especially when he spoke of the divine attributes!

How incompetent, says the tongue of envy, you are to judge of the merits of a sermon. If the excellence of a preacher consisted in pompous airs, in an affected style not his own, in striving to attain, what he never can accomplish, an accurate pronunciation, and entertaining his audience with flourishes of oratory, then, and not till then, you may pronounce him excellent. He seemed to me, as YOUNG says of the man seeking worldly pleasure, "Like an idiot gazing in the brook." He "Leaps at the stars and fastens in the mud."

How was this diabolical passion exemplified in the conduct of King *Saul*, toward his rival for the throne, *David*. The destructive javelin was hurled by the hand which derived its energy from envy. *Haman* could not rest while *Mordecai*, the hated object of his envy, sat at the gate. And *Mordecais* and *Hamans* are to be found in every age, among all gradations of society. It was this hellish temper which actuated the Jews in their murderous conduct towards Jesus Christ—"For he knew that the chief priests had delivered him for envy." Mark xv. 10. It was from the same motive that the false teachers at Phillippi opposed the great apostle to the Gentiles, of whom he complains, "Some indeed preach Christ, even of envy and strife." Ch. i. 15. Altars indeed have bled, and scaffolds have groaned, under the deadly effects of envy—fires have been kindled with this destructive fuel. It is as cruel as the grave; never satisfied until it is glutted with human flesh. Who, indeed, can stand before it? Like the bird of prey, it conceals itself in the dark, assumes the garb of friendship, and wears the placid countenance of good-will, that its envenomed sting may make a deeper wound. At other times it takes a bolder stand, puts on the imperious air of authority, comes vested with the credentials of a superior, and commanding under the awful sanctions of justice, for the unworthy purpose of plunging you deeper in the mire of disgrace. It elevates high, to make your fall the more conspicuous and fatal. It flatters only to satisfy itself in exposing your weakness. Of all enemies this is the most to be dreaded. If you have to contend with an open enemy, you may guard yourself against him, but when an enemy hides himself in the habiliment of friendship, he takes a surer aim, and strikes a more deadly blow.

"A sound heart is the life of the flesh: but envy the rottenness of the bones." Prov. xiv. 30. So said the man, who had made a full estimate of human nature, in all its varied appearances. How destructive the effects of envy, not only upon those who are selected for this infernal engine to play upon, but also upon the unhappy person himself, who is so unfortunate as to fall under its corroding influence. It turns the sweetest enjoyments of life into the bitterest dregs, which eventually destroy all human happiness. While it hurls the javelin of death, or looks with discontent on the objects of its venom, it recoils upon the heart which has be-

come its seat, and insensibly saps it of the vital springs of life. In its progress, it devours, like a vulture, peace, love, content, and all the social affections; introducing as substitutes, variance, hatred, discontent, and all the restlessness of inordinate self-love.

Thus drawing every thing within its own little circle, it settles down in a murmuring dulness, finding fault with every body and not half pleased with itself; tired of life, like the envious Saul, king of Israel, becomes its own destroyer. Well might the Apostle tell the Corinthians, that when he came to them, he feared he should find *envyings* among them, 2 Cor. xii. 20. And also rank it among the works of the flesh, Gal. v. 21.

But is there no remedy for this evil? It is presumed there is. Let the love of God, which is productive of love to all men, fill the heart, and *pride*, and *jealousy*, the parents of *envy*, will be destroyed. This spreads contentment through the soul; and qualifies us to rejoice in the prosperity of others, as well as in our own. Envy cannot feed upon divine love. This will enable its possessor to imitate his heavenly Father, who maketh his Sun to rise on the evil and on the good, and sendeth rain upon the just and unjust. Let then this heaven-born principle predominate in the heart, and envy cannot live there. This will serve as a criterion for us to examine ourselves by. Does jealousy boil in the heart when we hear or see another's prosperity? Do we envy the rich, or despise the poor? Are we discontented because another possesses gifts and excellencies which we do not? If we see another carressed, and ourselves apparently neglected, do we single out that person as an object of envy? If these things be so, all is not right. We yet need the purifying fire of divine love, to consume this fell foe of God and man. "By this shall all men know that ye are my disciples, if ye have love one to another," said the blessed Jesus. May this love be exemplified in the tempers of professing Christians.

ON THE DANGER OF SPECULATING IN RELIGION.

From "*Letters and Papers of the late REV. THOMAS SCOTT, never before published.*"

I do think many questions, asked and answered in the ——— Magazine, relate to things absolutely beyond the limits of human knowledge; and have a powerful tendency to produce first a *curious* and then a *sceptical* spirit: and, if numbers do not speculate themselves and one another into infidelity, I am mistaken.—The Scriptures teach us that things are so and so, but they do not gratify our curiosity by explaining *how* they are so; and generally we are incapable of comprehending the *manner*, if it were explained.—The nature of *holiness*, as conformity to the divine law, and to the divine image shown us through the incarnate Saviour, seems far more level to my apprehension, and more applicable to practice, than all that has been said of the nature of virtue, as

"*love to being, proportioned to its greatness and goodness.*"* The multiplication of such discussions, and attempts *from reason* to show the nature of holiness, has taken the attention of many from the plain word of God. In short, I feel myself more and more to be very ignorant, and liable to err where I thought myself most sure; I am thoroughly satisfied that the Bible is the word of God; my desire and aim are to understand, explain, and apply it to practical purposes. "Ye are complete in Christ,—in whom are hid all the treasures of wisdom and knowledge." I have no need to go to any other Teacher, any more than to any other Saviour. Self-wisdom seems to me as dangerous as self-righteousness. Mysteries could never have been known if not revealed, and can be understood no further than revealed. I am afraid of attempting to be wise above what is written, or of *intruding into things not seen, vainly puffed up with a fleshly mind*. I hear my Saviour say, "Except ye receive the kingdom of God as a little child, ye shall not enter therein;" and his Apostle adds, to the speculating Corinthians, "If any man among you seem to be wise, let him become a fool that he may be wise:" for "the Lord knoweth the thoughts of the wise that they are vain." "Be not wise in your own conceits." These things render me more cautious than I used to be. The first temptation was, "Ye shall be as gods, knowing good and evil;" and the tree of knowledge bore the forbidden fruit. "Vain man would be wise;" and thirst after knowledge is liable to excess, and needs restraining, as well as others of our natural propensities. When I am disposed to ask a question to which the Scriptures have not given an answer, I seem to hear Christ say to me, "What is that to thee? follow thou me:" The silence of Scripture is instructive, and teaches us that the subject concerning which nothing is said is not suited to our present condition.

From Papers relative to Wesleyan Missions.

STATE OF THE HEATHEN COUNTRIES.

THE miseries which Pagan Superstition inflicts upon millions, in various parts of the world, and especially in India, require to be extensively known among Christians, and demand our serious and sympathising attention. We cannot advert to them without feeling more deeply the force of that declaration of Scripture,—"*their sorrows shall be multiplied who hasten after another God:*" for sorrows they are;—age abandoned to perish, infants cast out, youth and health consigned to *horrid flames* or a *living burial*; deluded votaries of their grim and sanguinary idols, male and female, crushed beneath the wheels of their ponderous Cars; with all the daily and innumerable sufferings, which, either directly or indirectly, a dark and gloomy superstition inflicts, without intermission, upon both the minds and bodies of these unhappy and delu-

* In a postscript Mr. Scott observes, "Even when I have no objection to the sentiment, I seem to hear men speak in a strange tongue, very different from that of the Sacred Oracles."

ded people. If the number of these victims were small, they ought to awaken our compassion ; how then ought we to *feel*, and how to *act*, when the evil is so general, and when Satan leads so many myriads captive at his will—to violate the charities of life,—to extinguish even self-love, by producing an infatuated passion for voluntary murder—or to turn the affections of the nearest relations into a sanguinary obduracy, whilst they force the unwilling victims, *sisters, daughters*, and even *mothers*, to consume themselves in fires, or be interred alive with the dead corpse ! From the official returns, it appears, that, in British India alone, so many widows are annually burnt alive, as to amount to *one* in every *twelve* hours. Taking India generally, however, it has been stated, on good authority, that *one* poor widow is thus destroyed every *four* hours throughout the year ! And this has been continued through ages past ! In this view, the evil is appalling. The heart is rent in reverting to the past, and in recollecting that these atrocities are inflicting misery, pain, and death abroad through every one of those peaceful and happy days in which we sit at home enjoying the happiness of domestic society, or go forth, to witness the happiness and security of others. The remedy for this we know to be the Gospel ; it has already protected widows, children, and age, in India, wherever it has prevailed : they are “ *the living, the living*,” to praise God, as they do at this day ; and, but for that Gospel, many of them would have been the victims of the same awful and cruel superstitions. That remedy we have it in our power more extensively to apply : and the contents of this Paper will, it is hoped, excite a deeper concern, and a more earnest activity to promote that blessed religion, all whose “ *ways are ways of pleasantness*,” and whose “ *paths are paths of peace* ;” which forms so glorious a contrast to the superstitions of the Heathen ; which delights in mercy, stoops to the most wretched, binds up the broken-hearted, gives deliverance to the captives, and declares the acceptable year of the Lord. We subjoin a relation by Capt. KEMP, an eye-witness, of one of these transactions, which occurred at Gondulpara, twenty miles north of Calcutta, March 18, 1813.

“ On Thursday last, at nine in the morning, Vishwūnat’hū, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire : he was placed, as is customary, on the bank, and a consultation held respecting the time he would die : the astrologer predicted, that his dissolution was near at hand. The sick man was then immersed up to the middle in the river, and there kept for some time ; but death not being so near as was predicted, he was again placed on the beach, extended at full length, and exposed to a hot sun, where he continued the whole of the day, excepting at those intervals when it was supposed he was dying, when he was again immersed in the sacred stream. I visited him in the evening ; he was sensible but had not the power of utterance ; he however was able to make signs with his hand, that he did not wish to drink the river water, which they kept almost continually pouring into his mouth by means of a small shell. He remained in this situation during the night : in the morning the immersions commenced, and were continued at intervals till about five in the evening, when he expired, or was literally murdered. His wife, a young woman about sixteen years of age, hearing of his death, came to the desperate resolution of being buried alive with the corpse. She was accompanied by her friends down to the beach where the body lay, where

a small branch of the mango tree was presented to her, which, as I understood, was setting a seal to her determination; from which, after having accepted the branch, she could not retreat. I went to her, and questioned her with respect to the horrid act she was about to perform, whether it was voluntary or from persuasion: nothing of the latter appeared; it was entirely her own desire. I spoke to her relations on the heinousness of the crime they were guilty of, in allowing the young creature thus to precipitate herself into the presence of her Creator uncalled for. Mrs. K. spoke both to the mother and daughter a good deal, but all to no purpose. The mother declared that it was her daughter's choice, who added, that she was determined to 'go the road her husband had gone.' There was not the least appearance of regret observable in the mother's countenance, or conduct. A woman, then, can '*forget her suckling child, and forsake the child of her womb.*' The Prophet seemed to think it only possible that there might exist such a monster, but here it was realized: here was a monster of a mother, that could resign her child, the gift of a gracious Providence, and designed to be the comfort and support of her old age; could, without the least apparent emotion, consign this child alive to the tomb, and herself continue an unmoved spectator of the horrid deed. At eight P. M. the corpse, accompanied by this self-devoted victim, was conveyed to a place a little below our grounds; where I repaired, to behold the perpetration of a crime which I could scarcely believe possible to be committed by any human being. The corpse was laid on the earth by the river, till a circular grave of about fifteen feet in circumference, and five or six feet deep, was prepared; and was then (after some formulas had been read) placed at the bottom of the grave in a sitting posture, with the face to the North; the nearest relation applying a lighted wisp of straw to the top of the head. The young widow now came forward, and having circumambulated the grave seven times, calling out '*Hüree Bül! Hüree Bül!*' in which she was joined by the surrounding crowd, descended into it. I then approached within a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations: in hers, no alteration was perceptible; in theirs, there was the appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders; the other hand she placed over her own head, with her fore-finger erect, which she moved in a circular direction. The earth was then deliberately put round them, two men being in the grave for the purpose of stamping it round the living and the dead, which they did as a gardener does around a plant newly transplanted, till the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered some time before the finger of her right hand, I had an opportunity of observing whether any regret was manifested; but the finger moved round in the same manner as at first, till the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, till the crowd began to disperse, when the usual lamentations and howling commenced without sorrow."

The following relation of a Suttee, or the Burning of a Widow, is taken from a Letter which appeared in the Bombay Courier, and is one of the most recent accounts received in this country.

" Poonah, 29th Sept. 1823.

" Sir—I think an account of a Suttee, which took place in this city two evenings ago, will show you, in a most striking manner, with what cruelty they are sometimes accompanied; and will make you shudder with horror, at the sufferings of the wretched victim of superstition, and at the savage barbarity of, I may say, her murderers. The unfortunate Brahminee, of her own accord, had ascended the funeral pile of her husband's bones (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a short distance, fell down: some Gentlemen who were present, immediately plunged her into the river, which was close by; and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the Pile, which she said consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it: they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her up by the head and heels, and threw her on the fire, and held her there till they were driven away by the heat: they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses, but she again made her escape, and without any help ran directly into the river: the people of her house followed her here and tried to drown her, by pressing her under the water; but a Gentleman, who was present, rescued her from them, and she immediately ran into his arms and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river; and I cannot describe to you the horror I felt on seeing the mangled condition she was in: almost every inch of skin on her body had been burnt off; her legs and thighs, her arms and back were completely raw; her breasts were dreadfully torn, and the skin hanging from them in shreds; the skin and nails of her fingers had peeled wholly off and were hanging to the back of her hands. In fact, Sir, I never saw or even read of so entire a picture of misery as this poor woman displayed. She seemed to dread being again taken to the fire, and called out to the 'Acha Sahib,' as she feelingly denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations at our instigation sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the Hospital, where every medical assistance was immediately given her, but without hope of her recovery. She lingered in the most excruciating pain, for about twenty hours, and then died."

The following is from a late India Newspaper.

" *Suttee*.—A Suttee took place about eight o'clock on Friday morning, at Koonaghur Ghaut, where four women, from the age of thirty to fifty, sacrificed themselves on the same pile with the corpse of their dead husband, Kummell Chattiya, a Coolin Brahmin of Koonaghur, who was not only permitted, but paid for marrying thirty-two wives; and who departed this life on the evening of the 5th instant. Immediate information was sent to his different wives, who were in general living at their father's houses (only two of them being with him;) and four of these determined on eating fire, as the Natives call it; two who were living

near, one at Calcutta, and the fourth at Bosborrrah above Hoogly. They were soon brought together; and the necessary permission having been obtained from the Magistrate of the district (at least so the Police people said who attended the Suttee,) they ascended the funeral pile, which was inclosed all around with a paling of bamboos, so as to prevent the escape of any who might be so inclined, after having once entered it. In less than one minute after the fire was lighted, the whole of them must have been suffocated; and in less than ten minutes their bodies burnt to a coal, so excessively hot was the fire. So common is the sight in this neighbourhood, that only a few hundred people collected together to see it; and these were nearly all women. It is said that twenty-two of his wives were living at his death; and it was expected that more of them would have joined the four."

The above accounts shew the effect of *superstition*, in hardening the heart and fostering cruel dispositions: but this extends to the daily feelings and habits of life; for they who are without affection for their relatives, cannot be expected to show any regard for their neighbours. A Missionary recently writes from *Howrah*, near *Calcutta*—

"You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the Gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love, either to their gods or to man, they know nothing of. I will relate a scene I was called to witness the other evening. A small native hut had taken fire, about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. Before I got there about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the Natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames, except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: 'My house is not on fire'—'Who will give me pay?'—'What power have I over fire?'—'To be burnt will be worse than to see fire.' Thus they suffered the flames to spread, until they had now consumed nearly half the place; and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: 'She is not *my* mother'—'She is too old to gain salt'—'Her time is come'—'We shall see a suttee.'" I offered them *bukshees* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them; for no sooner was this heard, than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved (for that time;) but none but those of the low-

est cast dared, even for lucre's sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators. With regard to the poor woman thus saved, she had been so terrified that her illness was increased; and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach!"

CHRISTIAN READER! Meditate on these things; and offer to God prayers more earnest, and to the funds, by which Missionaries are sent out, liberalities more abundant—that "*the day-spring from on high*" may visit every part of these benighted lands, to "*guide the feet*" of these wretched inhabitants into the way of peace!

Religious and Missionary Intelligence.

From the Wesleyan Methodist Magazine.

MEETING OF THE METHODIST MINISTERS IN WALES.

THE Annual Meeting of the Methodist Ministers of the Second Welsh District, was held at Amlwch, on the 18th, &c., of May last. The REV. THOMAS WOOD, of Liverpool, presided, agreeably to the appointment of the Conference in 1823. In this District are comprehended fifteen circuits, which are occupied by twenty-eight Preachers, who regularly travel through the Principality, and exercise their ministry in the Welsh language.— Their toils are arduous; but their past success has been very encouraging. The following is an extract from their Address to the British Conference, recently assembled in Leeds:—

"We have been able, by the blessing, of God, successfully to encounter many and various difficulties. We feel anxious to promote, upon a large scale, the cause of vital Christianity in the Principality of Wales. Though our path of duty generally abounds with obstacles,

and our finances are the reverse of prosperous; yet we are not discouraged, for the cause is God's, and we are under the direction and control of wise and indulgent Fathers, and of affectionate and sympathetic Brethren, who will not suffer us to be depressed beyond measure. Although the increase in our Societies this year is not equal to that of the last, yet we trust that the progress of truth among us has not been less steady, effectual, and extensive. The number of Members belonging to our Societies at present, is 6,360, exclusive of many scores who are on trial. We should not omit to mention to you our Sunday-Schools, which now amount to 178 in number, and contain upwards of 13,749 scholars. These christian Nurseries are very promising; but the want of books, owing to the scantiness of our funds, is an occasion of deep and general regret."

WESLEYAN-METHODIST CONFERENCE IN IRELAND.

THE annual Conference of the Methodist Ministers in Ireland commenced in Dublin, on Friday, the 25th of June last, and ended on the 6th of July. The REV. HENRY MOORE, according to the appointment of the British Conference in 1823, presided, and was accompanied by the REV. MESSRS. ROBERT NEWTON,

VALENTINE WARD, and JOSEPH TAYLOR, jun. The REV. ANDREW HAMILTON was chosen Secretary. It was found that three of the Irish Preachers had, in the course of the past year, been called from their work to their eternal reward. Two of them, MESSRS. STEELE and GRAHAM, had been employed in the labours of the

Methodist itinerancy for many years, during the whole of which they had commanded, by their faithfulness and talents, the highest confidence and esteem of their Brethren. The memory of these apostolic men will long be cherished, and their loss deplored.

The Methodist Ministers in Ireland, from the beginning of their arduous toil, have had to contend with serious difficulties, arising from the prejudices and the superstition of a large majority of the population; and of late years especially, they have been called to endure discouragements and privations unusually great. Their prospects, however, begin at length to brighten; and at no very remote period they anticipate the disappearance of many of those obstacles to the success of their labours, of which they have had latterly to complain. A spirit of increasing unity pervades the Societies under their care; their pecuniary embarrassments are not so severe as formerly; and, above all, the Head of the Church smiles upon the labours of his servants. After supplying the vacancies which have been occasioned in the Societies by death, and other causes, and especially by emigration, which of late years has prevailed among the people of Ireland to a vast extent; there is this year a small increase, with an encouraging prospect that the work of God among them will still "spread and grow." Six young men, candidates for the itinerant ministry in Ireland, are this year admitted on trial. May they approve themselves able Ministers of the New Testament, and worthy co-adjutors of the excellent men with whom they are now united!

We subjoin an extract from the Ad-

dress of the Irish Conference to the British Conference. The facts to which it refers are equally true and important; and while they bring to our recollection the advantages which are enjoyed in our own favoured country, they remind us of the affectionate sympathy to which those labourers are entitled who cultivate a less fruitful soil.

"The difference of circumstances between your country and ours, is too apparent not to be both seen and felt. In your country the means of active industry are equally afforded to your immense population;—our land is wasted by idleness and a want of the means of employment. You have a population predisposed by education and opinion to favour the Gospel;—the reverse of this feeling is fatally produced in Ireland by prejudice and superstition. You have a capital to call forth your national energies;—while the violent and untaught energies of our land are liable to the domination and misdirection of those who may be disposed to excite our jealousies or discontents.

"That Methodism, in Ireland, should feel the unfavourable influence of these circumstances is natural; and hence our poverty has produced a desire for emigration, and our ranks are annually reduced; while the means of comfortable subsistence are withheld from many by the want of trade. Yet when we consider that all these circumstances are under the control of Him who is the Saviour of all men, we are still encouraged to look forward for an amelioration of our national condition, for the benefits of useful and religious education, and for the more successful ministration of the Gospel of the Son of God."

WESLEYAN-METHODIST GENERAL CONFERENCE IN LEEDS.

THE Eighty-first Annual Conference of the Wesleyan-Methodists commenced on Wednesday, July 28th, in the Old Chapel, Leeds, and concluded on Tuesday, August 10th. Upwards of three hundred and sixty Preachers were present, who were most kindly and hospitably entertained at the houses of the Members and Friends of the Methodist Society in that town and neighbourhood. The REV. ROBERT NEWTON was chosen to the office of President, and the REV. JABEZ BUNTING to that of Secretary.—The REV. MESSRS. CHARLES MAYNE and JOHN STUART were present as Representatives from the late Conference in Ire-

land. The deliberations of the Conference were conducted in a spirit of harmony and love, and on almost every subject of discussion a remarkable unanimity prevailed. An immense number of strangers, assembled from all parts of Yorkshire, and from the adjoining counties, were present on the occasion; and the interest excited by the religious services, connected with the Conference, appeared to be more intense than we had ever previously witnessed. On the Lord's Days, especially, the Chapels were crowded to excess; and in nearly all parts of the town congregations were assembled in the open air to hear the

word of life. The preaching at five o'clock in the morning was numerously attended during the whole time of the Conference; and on one occasion, at that early hour, the commodious Chapel in Albion-street was not only filled with attentive hearers, but it was also found requisite that a sermon should be delivered in the open air, for the accommodation of some hundreds of persons who could not obtain admission. May the seed of divine truth which was so freely sown in Leeds and its vicinity, during the sittings of the Conference, produce an abundant harvest to the glory and praise of God!

In the course of the past year, thirteen Preachers, connected with the British Conference, have departed this life. Although many of these servants of the Lord Jesus were called away in the midst of their strength, and labours, and usefulness, yet the regret occasioned by their death is greatly alleviated by the reflection, that they all "died in the Lord," and therefore now enjoy the fruit of their pious labour in the blissful presence of God.

The increase in the Societies under the care of the British Conference, during the past year, is, in England and Scotland, Seven Thousand, Five Hundred, and Forty-One; and in the Mission Stations, One Thousand, One Hundred, and Twenty-Nine; making, in the whole, with an increase of Eight in Ireland, Eight Thousand, Six Hundred, and Seventy-Eight; and furnishing a delightful proof, that the Methodist Ministers do not labour in a field concerning which God hath "commanded the clouds not to rain upon it;" but that their ministrations are still accompanied by the divine blessing.

Two evenings of the Conference were, as usual, devoted to the public examination, and solemn admission into full connexion, of the young Preachers, who, having passed acceptably through their period of probation, were recommended by the District-Meetings, to which they severally belonged, as persons properly qualified for our itinerant work. Three of the Preachers thus examined had been for some years virtually in full connexion; but in consequence of their having been engaged in the duties of foreign Missions, or stationed in remote parts of the kingdom, they had never previously attended the Conference, in order that their admission into full connexion with that Body might be publicly and solemnly recognized. These services were eminently impressive and

edifying. After "witnessing a good confession before many witnesses," concerning their religious experience, their call to preach the Gospel, and their views of divine truth, these candidates for the Christian Ministry were publicly acknowledged as Brethren by the Conference, and commended to God in united and fervent prayer; in which the congregation joined with an intensity of feeling that will not soon be forgotten.

It is an encouraging consideration, that faithful men, furnished with suitable gifts and graces, are from time to time raised up to enter into the labours of those Ministers of Christ who fall asleep, or who are laid aside through sickness or infirmity. No less than sixty-three young men, who had been recommended by the Quarterly Meetings of the Circuits to which they belonged as private Members of Society, and as Local Preachers,—and approved by the District-Meetings at which they were severally examined,—were proposed to the Conference as candidates for our itinerant ministry. Several of these offered themselves for missionary work; the hardships and privations of which they are ready to encounter for Christ's sake, and for the salvation of immortal souls. Gladly would the Conference have given immediate employment to them all, had not a prudent regard to pecuniary considerations rendered such a measure impossible. Thirty-six additional Preachers, however, have, at this Conference, been taken into the work at home, in compliance with the urgent requests of various Circuits, some of which are situated in the more neglected parts of our own country. This was found to be the utmost limit to which the Conference could proceed, without exposing the Connexion again to those financial difficulties, which operated upon it so injuriously not many years ago. At the same time, the Conference felt it to be infinitely desirable, that every practicable attempt should be made to enlarge the work of God in our own country, by carrying the doctrines and the discipline of Methodism into new places; and nothing is wanting but adequate funds, to bring the influence of the Connexion to bear upon every town and hamlet in the land.

The attention of the Conference was deeply interested by the report of MESSRS. REECE and HANNAH, who were appointed, twelve months ago, to attend the General Conference of the Metho-

dists in North-America, as the Representatives of their Brethren in Europe. The ability with which they executed their commission; the affectionate reception which they met with in the United States; and the account which they gave of the work of God on the other side of the Atlantic Ocean, inspired general satisfaction, and called forth praise and thanksgiving to Him, in whom all the families of the earth shall be blessed. We forbear, at present, to enter into any details respecting the visit of these Brethren to America, as we hope, in a future number of our Miscellany, to present to our readers, from the pen of one or both of them, a circumstantial narrative of their tour, with such observations as the several scenes they witnessed are calculated to suggest.

The concluding days of the Conference were rendered very solemn, by the unexpected and comparatively sudden death of the REV. MILES MARTINDALE. He regularly attended the sittings of the Conference for about a week, when, early in the morning of Friday, August 6th, he became alarmingly ill; and in the following night departed this life, to the inexpressible loss of his family, and the deep regret of all who knew him. His funeral, which took place on the following Monday, was one of the most solemn and impressive we ever witnessed. His remains were brought into the Old Chapel at Leeds about twelve o'clock; and on the appearance of the coffin, the Preachers, who were assembled in Conference, simultaneously arose from their seats. The funeral service was read by the President; after which the Preachers went out of the Chapel by two and two, and preceded the corpse to the grave, around which they formed a large circle. The family of the deceased were followed by the Sons of the preachers, belonging to the School at Woodhouse-Grove; the government

of which had been confided to MR. MARTINDALE during the last eight years.—The deepest sorrow appeared depicted in the countenances of these interesting youths, while they wept around the grave of their departed father and friend. A vast concourse of people were present upon the occasion, convened together by respect for the deceased, or by motives of curiosity. Thus fell this excellent Minister of Jesus Christ, beloved and honoured by his Brethren.

A proposal for celebrating, by suitable religious services, the Centenary of Mr. Wesley's Ordination to the Christian Ministry, which will take place on the 19th of September, 1825, was considered and approved, as to the general principle, by the Conference. The details of the Plan are referred to the Missionary Committee, and are to be submitted to the Conference at the time of its next assembling. An interesting paper on this subject we hope to be able to lay before our readers in a future number of this Magazine.

It may be proper to state, in concluding this account, that a change has taken place in the Editorship of this Magazine, and of "The Youth's Instructor." The REV. JABEZ BUNTING has retired from that office; having completed the full term of service in that department, for which he originally consented to undertake it, and which was, at that time, allowed by the Rules of our Itinerancy. It is however right to add, that his valuable assistance, and that of the REV. RICHARD WATSON, are kindly promised in the general management of the Magazine; which affords some pledge to the Subscribers, that it will still be conducted upon the same principles, by which it has been hitherto characterized, and will be steadily devoted to the same object:—The advancement of evangelical truth and righteousness.

Extract of a Letter from REV. V. R. OSBORN, dated Funday's Bush, New-York, Aug. 10, 1824, to REV. T. M.

DEAR BROTHER,

As I saw in Zion's Herald of June 16, a sketch of a revival in "Tanda's Bush" (I suppose *Funday's Bush* was intended) among the Presbyterians, I thought it best, having frequently been requested to give a statement of the glorious work in general through this region, and then if you see fit you may

send an extract to the Herald and to the Methodist Magazine for publication. I felt a reluctance to do this, partly on account of two different publications, which have given the revival in the presbyterian congregation, without mentioning that it extended any farther.

The first Sabbath in July 1823, I commenced my labours in this town,

and continued them till some time in September or October, when three or four persons were convinced of sin and experienced religion. About the middle of February following I invited the villagers to attend a conference with me on Thursday evenings, and to pray for the spread of the Redeemer's kingdom.—The divine presence was more and more realized in our meetings, and the sighs and tears of the congregation spoke this language, "Oh, that my load of sin were gone," &c.

About this time the Rev. Mr. DAVIS, who was preaching in the Presbyterian congregation, called on me, and requested to join me in the meetings; and his labours were a great help to push forward the revival.

During the work in Funday's Bush, there has been added to the Baptist

Church, seventeen; to the Presbyterian, thirty-seven; and to the Methodist, forty-nine. In another class, four miles east, twenty-two have lately experienced a change. In the N. E. part of the town, where the Christian Society hold their meetings, rising of forty have professed hope in Christ. In the class in Kingsborough about twenty-five have professed to obtain forgiveness of sins. Four have been added to the Presbyterian Church in that town. The whole number, as far as I have been able to ascertain, who have professed hope in Christ during this revival, from five miles east to eight west, is one hundred and ninety-four; and the work is now the most prosperous that it has ever been, taking the whole together.—Unite your prayers with ours that every soul may be made happy in God.

REVIVAL OF RELIGION ON ONTARIO DISTRICT.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The Lord has been pleased to visit this District (Ontario) in mercy the present year. And when we contemplate the difficulties through which we have struggled, the disappointment of the enemies of the cross of Christ, and the reviving of the hopes of the friends of Zion, we deem it our duty to mention the loving kindness of the Lord.

Four years since, Unitarianism or Arianism, seemed to threaten the entire overthrow of the work of God in some Circuits on this District, and on some others, divisions and wild and ranting fanatics, caused the spirits of the faithful in a degree to sink. But the Lord has turned again the captivity of Zion, and made us to rejoice. Though for two or three years we saw no great awakenings, yet we saw that truth and rational scriptural piety were evidently gaining ground.

The present year we have had some glorious revivals. The town of Adison, on Canisteo Circuit, has undergone a great change, in a moral and religious view, and great has been the joy of the pious few who have been praying, and looking, for the coming of the Lord, while they have seen old men and maidens, young men and matrons, coming and inquiring "What shall we do to be saved?" Several other circuits have had some showers of grace. The last year Catharine Circuit was peculiarly favoured, and more than one hundred were added to the Church in one neighbourhood, where they have since built a

meeting-house, and still seem to be prospering.

But we have the greatest and best news from Lyon's Circuit. Brother SABEN, the preacher in charge of that circuit, writes as follows:—"we have on this circuit five chapels, and one parsonage, thirty classes, and eight hundred and fifty members: some of them were among the first fruits unto God under the labours of WESLEY and FLETCHER in Europe; others the first fruits of Methodism in the Southern states. In them we yet discover many lively traits of that pure love and zeal which characterised those holy men and ministers of the Lord Jesus Christ."

From the annual Conference where we received our appointment to this circuit, we came directly to our work, in the name of the Lord, hoping and praying for a revival, and it was soon perceived that the way of the Lord was preparing in several places. Many of the official and private members of the church, caught the spirit of reformation, and cordially united with their itinerant brethren, to advance the cause of the Redeemer; and all glory be given to God, our labour was not in vain in the Lord.

We soon perceived the serious attention of the listening multitudes to the word preached, accompanied with tears and cries for salvation in Jesus' name. Nor were they turned empty away. In our prayer-meetings scores of these deeply penitent mourners, witnessed the power of Christ to save, while bowing before his throne in the attitude of humble suppliants.

436 *Account of a Camp-Meeting held in Telfair County, Geo.*

Husbands and wives, parents and children, brothers and sisters, many of whom had been the subjects of prayer for years, are now rejoicing together and abounding in love to God and man. And through the whole of this work we have seen very little in our meetings to disapprove. The converts appear to take deep root in the faith of our Lord Jesus Christ, and bring forth acceptable fruit at home and abroad.

How many have been converted cannot now be easily ascertained; about two hundred and eighty, have joined the different societies, on the circuit the present year. The work has been gradually progressing for eight or ten months; perhaps the seed sown years ago by the servants of the Lord is now springing up

and ripening. Indeed we have been all the year harvesting, and are yet in the midst thereof, and who can tell what the Lord will yet do while his people pray and believe?

This account may appear small when compared with some from larger fields and abler pens, but to us it appears great, who have been so long combatting the enemy, without winning much spoil.

The subjects of this work are young, middle-aged, and old, from eleven to seventy-five years. Several thus advanced in life have given the most satisfactory evidence of a real change of heart.

Yours respectfully,

ABNER CHASE.

Milo, July 1st, 1824.

AN ACCOUNT OF A CAMP-MEETING HELD IN TELFAIR COUNTY, GEO.

To the Editors of the Methodist Magazine.

Dublin, Georgia, Sept. 13, 1824.

DEAR BRETHREN,

PERHAPS it will be gratifying to your readers to hear that God has revived his work in the thinly settled parts of Georgia. If you think the following worthy of public attention, you may insert it in your excellent Magazine.

For several years past religion has been at a very low ebb about the fork of the Oconee and Oakmulgee rivers. The people who live there and for miles above and below, with a few exceptions, were entirely thoughtless of eternity. Many had given themselves up to wickedness, and others were strongly inclined to infidelity. And though they have had Methodist preaching for years, but few embraced the gospel; so that our preachers had to join in the prophet's lamentation, *Lord who hath believed our report, and unto whom is the arm of the Lord revealed.*

For the last two years religion has been gradually gaining ground. A few miles above the junction of the two rivers, several joined society, and last year they desired to have a camp-meeting, which was granted them. This meeting proved a blessing to many. The camp-meeting in that place for this year, commenced Wednesday evening, Sep. 1. It was attended principally by the people of Telfair, Montgomery and Appling counties. The congregation amounted to about six hundred. But here the presence of God was manifested in a powerful manner in the awakening and conversion of many precious souls.

During the first sermon the congrega-

tion appeared very solemn; and under the second many began to cry for mercy. From this time the work went on in a surprising manner. Crowds flocked into the altar, desiring the prayers of preachers and people, all of whom appeared in the greatest distress. On Saturday and Sunday the good physician applied the balm of Gilead to many of their wounded souls and made their broken hearts to rejoice.

It was common for these young converts, as soon as they felt the pardoning love of God, to rise and declare what God had done for their souls, and conclude by exhorting sinners to seek salvation. Among others, there were several children from twelve to fourteen years of age, earnestly engaged in exhorting their friends to fly to Jesus, assuring them that He was merciful and would receive them if they would submit to him. *And it shall come to pass in the last days, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.* These words seemed to be remarkably fulfilled on the present occasion. On Sunday evening the work spread in an astonishing manner through the congregation. Some who had hitherto made it a subject of ridicule, began now to experience its blessed effects themselves. In the midst of this work, a Baptist Preacher who had been labouring with us during the meeting, arose on the stand, and declared to the congregation that he had no doubt but this was the work of God; and warned the people, especially professors of other denominations, of the dangerous consequences of opposing God's work, and of fighting against Him. He told them

that he felt as solemn as death. Then lifting up his hands and eyes toward heaven, he prayed God to send holy fire on the people. An awful solemnity rested on the assembly, and the power of the Highest overshadowed the congregation. Some fell to the ground, and others screamed for mercy. He proposed to the mourners to come into the altar; and it was soon crowded with penitents who continued in prayer to God until after midnight. During

this time God spoke peace to many of their souls.

On Monday morning thirty-four professed to have been converted at this meeting, and a number went home fully resolved not to rest until they found Jesus precious to their souls. I trust the fruits of this meeting will continue to appear. To God be all the glory.

I am, dear brethren,
Yours in Christian love,
JOHN J. TRIGGS.

THE SEVENTH ANNUAL REPORT OF THE NEW-YORK METHODIST TRACT SOCIETY.

THE Managers beg leave to lay before the Society a brief statement of their transactions the past year, and the present state of the Institution.

They have added to the catalogue four new Tracts, numbered and entitled as follows, viz. No. 44, Duplicity Exposed; 45, The duty of caring for the souls of Relatives; 46, Three queries to Deists; 47, A good wife a great blessing. They have also had occasion to re-print No. 6, on Sabbath Breaking, and No. 36, A Plain Account of Christian Perfection, by Rev. J. WESLEY. The whole number of Tracts printed for the Society in the course of the year is 15,100. The board have judged it proper to procure stereotype plates for the tract on Christian Perfection, and several others which they expect will be in constant demand, by which means there will be a saving of expense in the publication of future editions. It is with regret we have to state the unpleasant fact, that we have derived no assistance from Auxiliary Societies during the year, either by the accession of new ones, or by remittances, from those previously formed. The pecuniary support of the Society therefore has been derived from the contributions of its members, and the sale of the Tracts. And here we would thankfully acknowledge the assistance of those preachers who have ordered Tracts for distribution on their circuits, and hope that such orders will be multiplied. It would be easy for the preachers to form Tract Associations on their circuits, and a very trifling contribution from each member of said association would procure a sufficient quantity of Tracts to distribute, to proper persons, all through the neighbourhood, by which means much good might be effected. *Let it be done.*

Notwithstanding the failure of support from auxiliary societies, the managers are happy to state that the society is free from debt, and that there is a considerable quantity of Tracts in the depository ready to supply associations and individuals who may wish to purchase.

A depository has been opened the last year in Savannah, Georgia, under the care of the Rev. JAMES O. ANDREW, from whence we hope many of the society's tracts will be distributed. The business of gratuitous distribution has been attended to as in former years. The inhabitants of the State Prison, Penitentiary, Bridewell, Jail, Alms-house, &c. have been the objects of your benevolence in this respect. In some of the Sunday and free-schools also, your tracts have been circulated, and were received with apparent thankfulness and satisfaction. And although the Board are not informed that any extraordinary effect has been produced by these tracts, yet, as they all contain important Truth, they cannot doubt but that more or less good will be the result.

As the expected assistance from Auxiliary Societies has failed, it appears necessary that other measures should be promptly adopted to facilitate the sale and circulation of your tracts, which it is hoped the Board of Managers for the ensuing year may be able to devise and prosecute to good effect.

And now, may the Lord of the harvest "multiply your seed sown, and increase the fruits of your righteousness"—to Him be glory and praise for ever and ever. Amen.

By order and in behalf of the Board of Managers.

THOMAS MASON, Cor. Sec.
New-York, July 29, 1824.

From the Wesleyan Missionary Notices.

WEST INDIAN MISSIONS.

THE Minutes of the Foreign District Meetings having, for the most part, arrived, we have the pleasure to report that, in the great majority of Stations, the work is in encouraging progress. The State of the Societies in the West Indies especially, is improving in stability, piety, discipline, and numbers; and many applications are made by the Missionaries for the assistance of additional labourers. In some of the stations in the South Seas, and in South Africa, the Brethren, both from sickness, and the difficulties and dangers of their work, are in circumstances of outward trial, and exercises of mind, which claim in their behalf our special and earnest prayers. The increase of the numbers in Society, on the Mission Stations, for the year, is upwards of *eleven hundred members*.

BERMUDA.—*Extract of a Letter from MR. DOWSON, dated Hamilton, May 27th, 1824.*

THE Annual Public Meeting of our Auxiliary Missionary Society was held in our Chapel at Hamilton on the 19th inst. It excited an unusual degree of interest. The Collection at the Meeting exceeded that of any former year; and when every deduction for printing, &c., is made, the sum to be returned to the Treasurers of the Parent Society will be about £120 sterling, an amount which has exceeded our most sanguine expectations; and when the unprecedented depression of the trade of these islands, (in many instances producing deep poverty,) and the prejudices engendered here by evil reports, are deeply weighed, this sum will appear surprisingly great. I have now only time to give you two extracts from the copious and very excellent Speech delivered from the Chair of the Meeting by the HON. JAMES CHRISTIE ESTEN, the Chief Justice of these islands, who presided on the occasion. He has in this Speech borne honourable testimony to the benefits resulting from the labours of your Missionaries in the West Indies. In advertent to some objections made to the Mission, he observed,

"I will go farther, and in justice to the Wesleyan Methodists, ask whether it is any proof of their wish to undermine the Church, that in many of their Chapels in England and the Colonies they have adopted its Liturgy; that (to come nearer home) your own Society is anxious to circulate, and does circulate among your members, the Tracts sent out by the Society for Promoting Christian Knowledge, to its District Society in these islands? I will maintain that your Missionaries, in the scene of their operations, of all others the most interesting to us, I mean the West India colonies, have entitled themselves to the thanks of that Church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and

not more splendid than I sincerely hope it will be useful, going out to our West India colonies; two Bishops, three Archdeacons, and a number of Clergy. One of the principal objects of their appointment, as stated by my LORD BATHURST, the Colonial Secretary of State, only two months ago, in the House of Lords, is to improve the religious condition of the slave-population. I will maintain that your Missionaries, sent from your Parent-Society, have prepared the way for this establishment; they have been the humble but useful pioneers who have preceded, and removed impediments from its march; and they ought, therefore, instead of being accused of a wish to subvert it, be permitted to share its triumphs; what they have sown in tears, the Church will reap in joy; they have, in fact, laid the foundation, upon which the fabric of the Church will be reared among the slaves in the West Indies."

With reference to EDWARD FRASER, a *slave*, and employed by us as a local Preacher, the Chairman observed,

"His character is such as to be far above any praise in my power to give him. Gentlemen who live nearer to him than I do, tell me that the fruits of his instruction to the slaves and free persons of colour are very visible in the whole neighbourhood. Self-taught, he has made attainments in literature, (for of the extent of his religious knowledge I shall not presume to speak,) that would do honour to almost any young man of his age.

"In fine, I think it probable, there has been no such slave since the days of EPICTETUS; and that, if the heathen philosopher had lived in our time, he would have been such a slave as I have attempted to describe."

This slave is a member of our Society, —preaches twice a week,—leads two Classes,—and teaches a Sunday-School.

Extract of a Letter from the Missionaries of the Antigua District, comprehending ten islands, dated at their Annual Meeting, St. Christopher's, Feb. 2d, 1824.

WE wish, in the most earnest manner, to call the attention of the Committee to the West India Mission, so far as it concerns this District, and to what we conceive to be its claims on their support. We believe that there is no exaggeration in stating, that the West India Mission is now become one of the most important Missions in the world. The calls of all classes of the population here for the word of life, are at this time more pressing than we have ever known them to be since we were called to labour in the vineyard of the Lord. The prejudices with which we, as well as our predecessors, have had to contend, are now giving way in every quarter, and we believe that the way is now gloriously opening for the spread of Gospel-truth through all these Western Isles.

But while we rejoice to witness this cheering prospect, we feel ourselves pained at not having the means in our power, which are absolutely necessary to pursue these important openings. Our embarrassments are, the want of more Missionary-Chapels, and Mission-establishments; and the very bad condition of many of our old ones; and in these painful circumstances we must remain, and the work of God be impeded, unless the Committee extend their helping hand on a larger scale than heretofore; by furnishing us with such pecuniary aid as will enable us to build new Chapels and Mission-Houses, and to repair our present ones; and thus to follow those openings which are now presenting themselves for the universal spread of the Gospel of peace in these colonies.

WESLEYAN METHODISTS.

WE have received the Minutes of the Eighty-first Annual Conference of the Wesleyan Methodists, which was begun in Leeds, England, on Wednesday, July 28, 1824; from which we select the following items of intelligence.*

The deaths of sixteen are recorded; namely, eleven in Great-Britain, three in Ireland, and two in the Foreign Missionary Stations,

Number of members now in Great-Britain,	226,939
Ditto in Ireland,	22,047
Ditto in Foreign Stations,	32,540

Total number under the care of the British and Irish Conferences, 281,526

Number of preachers in Great-Britain, Ireland and in Foreign Stations:—

IN GREAT-BRITAIN:

Regular Preachers,	707
Supernumerary and superannuated,	70
	— 777

IN IRELAND:

Regular preachers in the circuits,	80
Missionaries, many of whom use the Irish language,	21
Supernumerary and superannuated,	35
	— 136

IN FOREIGN STATIONS:

Regular preachers and Assistant Missionaries,	147
Supernumerary and superannuated,	2
	— 149

1062

Total number of preachers and people,

282,584

Number of Methodists throughout the world, taken from the British and American Minutes for 1823—1824.

	Members.	Preachers.	P's and people.
British,	281,526	1062	282,588
American,	328,523	1272†	329,795
Total	610,049	2334	612,383

* For a more particular account, we refer to the Minutes themselves forthwith to be republished from our press.

† Of this number of Preachers one hundred and sixteen are supernumerary and superannuated, and sixteen are employed as Missionaries, nine among the Indian Tribes, the Wyandotts, the Creeks, the Cherokees, and the Mowhaws in Upper Canada, and seven in the destitute places of the White population: leaving eleven hundred and forty Regular Preachers.

Poetry.

From the Wesleyan Methodist Magazine.

THE MISSIONARY'S BURIAL:

BY JAMES MONTGOMERY, ESQ.

The body of the Missionary, John Smith, (who died Feb. 6th, 1824, in prison, under sentence of death by a Court Martial, in Demarara,) was ordered to be secretly buried in the night, and no person, not even his widow, was allowed to follow the corpse. Mrs. Smith, and her friend, Mrs. Elliot, accompanied by a free negro, carrying a lantern, repaired beforehand to the spot where a grave had been dug, and there awaited the interment, which took place accordingly. His Majesty's pardon, annulling the unjust condemnation, is said to have arrived on the day of the unfortunate Missionary's death, from the rigours of close imprisonment in a tropical climate, and under the slow pains of an inveterate malady, previously afflicting him.

Come down in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of heaven, O Night!
A deed of darkness must be done,
Put out the moon, hold back the sun.
Are these the criminals, that flee
Like deeper shadows through the shade?
A flickering lamp, from tree to tree,
Betrays their path along the glade,
Led by a negro;—now they stand,
Two trembling women, hand in hand.
A grave, an open grave, appears,
O'er this in agony they bend,
Wet the fresh turf with bitter tears,
Sighs following sighs their bosoms rend;
These are not murderers;—these have known
Grief more bereaving than their own.
Oft through the gloom, their straining eyes
Look forth for what they fear to meet:
It comes;—they catch a glimpse;—it flies:
Quick-glancing lights, slow-trampling feet,
Amidst the cane-crops, seen, heard, gone,
Return, and in dead march move on.
A stern procession!—gleaming arms,
And spectral countenances dart,
By the red torch-flame, wild alarms,
And withering pangs through either heart;

A corpse amidst the group is borne,
A prisoner's corpse, who died last morn.
Not by the slave-lord's justice slain,
That doom'd him to a traitor's death;
While royal mercy sped in vain
O'er land and sea to spare his breath;
But the frail life that warm'd this clay,
Man could not give nor take away.
His vengeance and his grace, alike,
Were impotent to save or kill;
—He may not lift his sword, or strike,
Nor turn its edge aside, at will:
Here, by one sovereign act and deed,
God cancell'd all that man decreed.
Ashes to ashes, dust to dust,
That corpse is to the grave consigned;
The scene departs;—this buried trust.
The Judge of quick and dead shall find,
When things that Time and Death have seal'd
Shall be in flaming fire reveal'd.
The fire shall try thee, then, like gold,
Prisoner of hope! Await the test,
And O, when truth alone is told,
Be thy clear innocence confest!
The fire shall try thy foes;—may they
Find mercy in that dreadful day.

SHORTNESS OF TIME.

"Our days on the earth are as a shadow, and there is none abiding.—1 Chron. xxix. 15.

How soon will my trials be o'er,
My soul disencumber'd and free,
Shall sail from this Earth, to sorrow no more,
And launch on Eternity's sea:
That port I shall gain so delightful and fair,
Which the kind hand of mercy designs I shall
share.
My life is fast passing away
On the swift wing'd moments of time;
And soon will the sun in its course to me say,
Thy day is fast on the decline.
Around me is fading those scenes which delight,
All clad in the dark gloomy mantle of night.
How soon will these shadows depart,
These visions of bliss disappear:
Which perish and touch with anguish the heart,
And fill the bright eye with a tear.
To him who composes the breast I resign,
And yield these low pleasures for those more
divine.

The friend of sweet sympathy's mould,
Alas! how transient thy stay,
To me those invisible raptures untold,
Have fled on their pinions away.
In silence I weep o'er the joys which are fled,
And touch on the strings which so often have bled.
This Minstrel shall soon be laid by,
When I, on my pillow of clay,
Shall sweetly recline, and peaceably lie;
While o'er me the Zephyrs shall play,
The wild rose may flourish, the sweet-brier bloom
While I undisturb'd shall sleep in the tomb.
The wreath on the brow of the brave,
Must fade by the changes of time;
The glory that shines o'er the conqueror's grave,
Like the sun in the west, shall decline.
'Tis virtue alone which shall triumph at last,
When all these bright shadows terrestrial are past.

MIRANDA.

Baltimore, Sept. 16, 1824.